Stammbaum

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We are pleased to publish in this issue the first of two introspective articles dealing with German-Jewish genealogical research as exemplified by the work of Gerhard Buck. It is particularly important to note from his research that many ancestral records are likely to date back to the mid-seventeenth century. Buck's example of research in one area of Hessen-Nassau should provide our readers with encouragement that they might do as well in their own area of interest.

Lisa Thaler, in her article on the history of the Selfhelp Home for the Aged in Chicago, provides an uncommon source of data which may aid the genealogist in tracking German immigrant families. Three other articles provide information that may help open new doors for those pursuing information about our ancestors. The first, a description of a website devoted to Alemannia Judaica, is written by George Arnstein and supplemented by my own shortlist of related Internet sites. Both articles are fueled with our objective to publish guidelines for genealogical research in regions relevant to German-Jewish familial investigations.

The third article is by Irene Newhouse and discusses the accessibility of historical periodicals with German-Jewish content. The online availability of these texts, along with strong search capabilities, provides the serious researcher with newfound opportunities to mine an enormous database.

Four other articles represent an important aspect of *Stammbaum*'s mission to provide "human interest and anecdotal material, which add verisimilitude to genealogical data." Stories by *Zeitzeugen* [eyewitnesses] Senta Wallach Seligmann, Eli Samson and Charles H. Marks and first-generation descendant Elizabeth Levy provide priceless testimony reflecting our ancestors' histories and, in particular, the events of the first half of the twentieth century. Similar articles will be published in future issues.

Completing this rich set of stories are standard departments Topics and Events, compiled by George Arnstein, and Book Reviews. We are also publishing a letter by Carol Kahn Strauss, executive director of the Leo Baeck Institute, in commemoration of the fiftieth anniversary of its founding.

We welcome contributions for future issues from our readers and friends. Visit www.jewishgen.org/stammbaum for more information.

— WERNER L. FRANK, EDITOR

On the cover: a wedding stone [known in German as a *Knaßstein*, *Hochzeitstein* or *Traustein*] preserved on the exterior wall of the oldest synagogue in Eppingen, Baden-Württemberg. See page 43.

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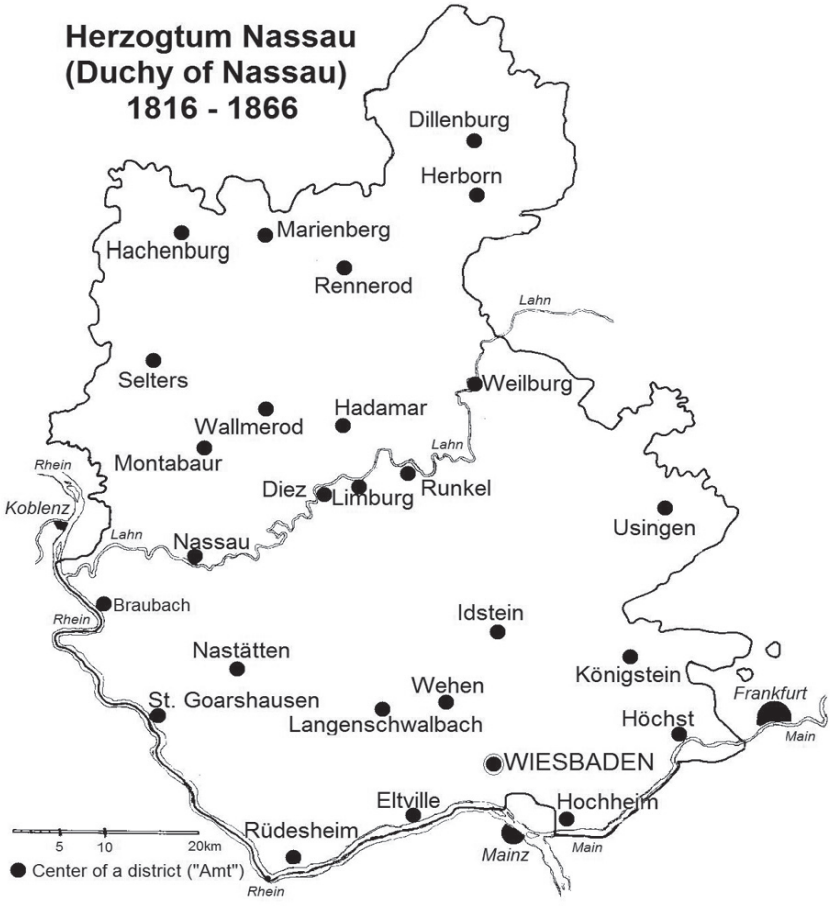

Herzogtum Nassau
(Duchy of Nassau)
1816 - 1866
Dillenburg
Herborn
Marienberg
Hachenburg
Rennerod
Lahn
Selters
Weilburg
Hadamar
Wallmerod
Lahn
Rhein
Montabaur
Diez
Limburg
Runkel
Koblenz
Usingen
Lahn
Nassau
Braubach
Rhein
Idstein
Nastätten
Königstein
Frankfurt
Wehen
St. Goarshausen
Langenschwalbach
Höchst
Main
WIESBADEN
Eltville
Hochheim
Rüdesheim
Mainz
Main
5 10 20km
Center of a district ("Amt")
Rhein

GENEALOGICAL RESEARCH FOR GERMAN LANDJUDEN IN NASSAU

PART ONE: THE PERIOD BEFORE THE INTRODUCTION OF VITAL REGISTERS

GERHARD BUCK

In 1723 and 1735, a Jew named Rabbi Nathe lived in Nordenstadt; Jud Benedict, Jud Jonas and Jud Salomon were house owners in 1794…

Such simple comments are often all one can find in local history books covering Jews who lived in German villages and small towns before 1800. More often, there is even less. In books dealing with eighteenth-century life, these *Landjuden* [rural Jews] are listed as isolated individuals who hardly seem to have anything to do with the villages in which they lived. When reading and writing about various aspects of local and regional German history, I was disappointed to find that minorities like Jews, who certainly played a role in shaping the life of their communities, were treated in this offhand manner. To write more about these Jewish inhabitants, I needed to first find their names, then reconstruct their families and get to know their living conditions and occupations. Since there are no publications containing systematic collections of early Jewish history in Nassau, it was necessary to search through archives in order to discover the Jewish presence. Through such efforts, I have become more knowledgeable about the Jewish history of Nassau.

MANY TERRITORIES AND ARCHIVES

I live in the region north of Wiesbaden, known among Jewish genealogists as the former Prussian province of Hessen-Nassau. This designation began to be used in 1866; before then, Nassau was an independent *Herzogtum* (Duchy). Nassau was founded in 1806 and its final geographic boundaries were established in 1816. The Duchy of Nassau was comprised of about six hundred localities, most of which were small villages. My research shows that Jewish families lived in about forty percent of these locations. Before the nineteenth century, the area had been divided into more than thirty small states and territories.

One should always distinguish between three periods — pre-1817, 1817–1866 and post-1866 — since different and separate archives exist for all three. The legal status of Jews varied among different territories and over the course of time, reflecting the confusing chaos of Germany's fractured political and geographic composition. However, we need not despair, since these political phenomena retain some features in common which render research less complicated than it seems.

In Nassau, vital registers were introduced in 1817, when the new state required every person to register regardless of legal status.

EDITOR'S NOTE

This article is the first of two by Gerhard Buck, a researcher of German-Jewish history and genealogy in the region of Nassau. Buck presents a perspective not usually taken by Jewish researchers, placing the Jewish life at that time in the context of Gentile society. He reveals for the first time known to this editor that the taxes levied on Jews in his Nassau area of research were not more onerous than those assessed to the non-Jewish community. Of course, this leaves aside the issues of discrimination of Jews in other matters of economic and social life.

Part one is concerned with the 150-year period beginning with the end of the Thirty Years' War in 1648. Part two will appear in a future issue and will deal with research techniques appropriate for the period beginning with the nineteenth century.

THE "PRE-REGISTER PERIOD" BEFORE 1817

In this early period, Nassau's various governments did not systematically record vital data for all of their subjects. Only religious communities kept such vital registers. Nearly all individuals can be found in the *Kirchenbücher* [church records], in which clergymen recorded the members of the Lutheran, Catholic and Calvinist communities. Other religious minorities — including Jews — sometimes appear in these records. In some cases, local Jewish communities registered their own birth, marriage and death records.

Practically all of these Jewish registers have been destroyed since November 1938, along with *Wimpels*, bands of cloth used for wrapping the Torah whose stitching documented a boy's birth date. In contrast to other parts of modern Hesse, no copies of registers from localities in the Nassau region before 1817 are mentioned in the long list of holdings at the Central Archives for the History of the Jewish People in Jerusalem, nor in a book on the state by Bernhard Post, an authority on the history of its Jewish population [see final reference at left]. Information about the Jews in Nassau before 1817 can only be gathered by searching through archival material produced by each small territory's local administration. Nearly all of these archives are now located at the Hessisches Hauptstaatsarchiv in Wiesbaden. A catalog of the archives held by the state of Hesse can be found at www.hadis.hessen.de. Each of the originally independent archival collections is cataloged separately, and each one includes about ten localities where Jews once lived. While contents differ, all files are arranged in a similar pattern. Because Jewish populations in these territories were small, Jewish families sought marriage partners for their children in nearby areas. Thus, the Jewish genealogist must access multiple archives to find all family information. Fortunately, all materials are housed in the same building.

USEFUL LITERATURE

Nassauische Territorien vom Besitzstande unmittelbar vor der französischen Revolution bis 1866 [Territories of Nassau Before and After 1789 Until 1866], by A. J. Weidenbach. 1870. Reprinted in 1980. Map included.

Bibliographie zur Geschichte der Juden in Hessen [Bibliography of the History of the Jews in Modern Hesse], by Ulrich Eisenbach, Hartmut Heinemann and Susanne Walther. *Kommission für die Geschichte der Juden*, 1992. Very detailed register.

Jüdische Geschichte in Hessen erforschen [Research in Jewish History in (Modern) Hesse], by Bernhard Post. *Kommission für die Geschichte der Juden*, 1994.

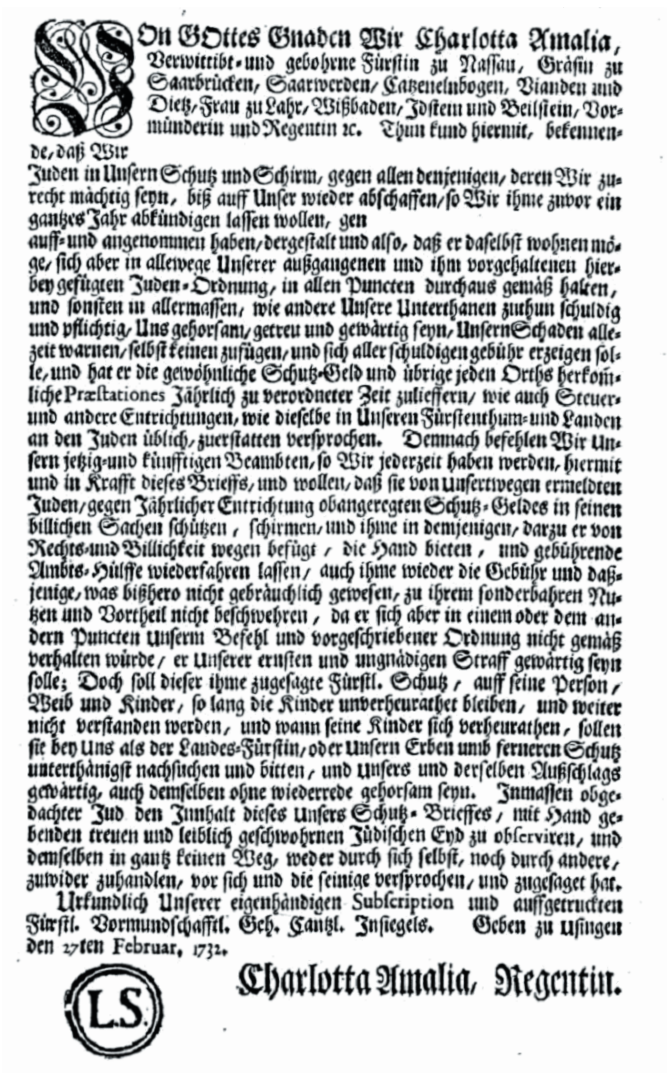
These titles are available from the Hessisches Hauptstaatsarchiv, at Mosbacher Str. 55, Wiesbaden 65187; poststelle@hhstaw.hessen.de; www.hauptstaatsarchiv.hessen.de.

SCHUTZJUDEN AS TAXPAYERS

All individuals, regardless of religion, had one thing in common: they were obligated to pay taxes to the state. Hence, researchers looking for Jewish families should look at the annual *Rechnungen* [budgets or account books] of relevant administrative or governmental agencies to find a page or two containing lists of each community's *Schutzjuden* [protected Jews]. Until 1868, it was required of everyone, including Jews, to obtain a permit in order to get married or start a business. Prior to 1848, the document relevant to the governing of Jewish life was the *Schutzbrief* [letter of protection]. The *Schutzbrief* prescribed for the Jewish individual certain rules by which to govern his life, and permitted him to live in a specified locale with his family and servants. Typically, this document was valid during the lifetime of both husband and wife. They were permitted to purchase houses, but were barred from owning agricultural land. Learning a craft was also forbidden. Hence, all Jews in this region either traded in cattle and horses, peddled different goods or became butchers.

A *Schutzjude* — a Jew with a *Schutzbrief* — was required to pay authorities a fixed sum of money called *Schutzgeld*, a form of tax. An annual amount between ten and thirty *Gulden* was levied on the head of every Jewish household in all the territories of Nassau. In cases of poverty or old age, reductions in *Schutzgeld* were usually granted. Even a total dispensation was possible, in which case we may not find the name of the *Schutzjude* in the registers.

In modern literature, Jewish taxation is often described as onerous and unfair without examining it alongside a Gentile's obligations. A comparison is difficult since Gentiles had a completely different system of taxes and duties. They were expected to pay numerous fees and taxes to the state, noble families and ecclesiastical institutions, and were required to work for these three institutions for up to fifty days or more per year. (In some cases, the number of days was unlimited.) Furthermore, they were obligated to give one-tenth of their crop and certain newborn farm animals to the parish church. Payments among non-Jews differed, depending



Von GOttes Gnaden Wir Charlotta Amalia, Verwittibt- und gebohrne Fürstin zu Nassau, Gräfin zu Saarbrücken, Saarwerden, Catzenelnbogen, Vianden und Dietz, Frau zu Lahr, Witbaden, Idstein und Beilstein, Vormünderin und Regentin ꝛc. Thun kund hiermit, bekennende, daß Wir

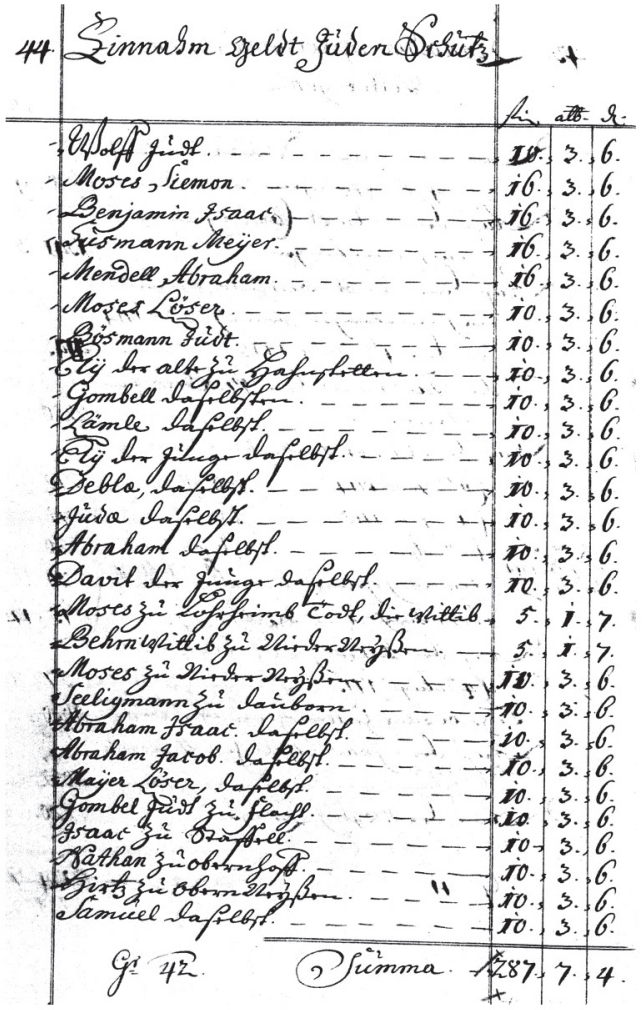
Juden in Unsern Schutz und Schirm, gegen allen denjenigen, deren Wir zurecht mächtig seyn, biß auff Unser wieder abschaffen, so Wir ihme zuvor ein gantzes Jahr abkündigen lassen wollen, gen

auff- und angenommen haben, dergestalt und also, daß er daselbst wohnen möge, sich aber in allewege Unserer außgangenen und ihm vorgehaltenen hierbey gefügten Juden-Ordnung, in allen Puncten durchaus gemäß halten, und sonsten in allermassen, wie andere Unsere Unterthanen zuthun schuldig und pflichtig, Uns gehorsam, getreu und gewärtig seyn, Unsern Schaden allezeit warnen, selbst keinen zufügen, und sich aller schuldigen gebühr erzeigen solle, und hat er die gewöhnliche Schutz-Geld und übrige jeden Orths herkömliche Præstationes Jährlich zu verordneter Zeit zulieffern, wie auch Steuer- und andere Entrichtungen, wie dieselbe in Unseren Fürstenthum- und Landen an den Juden üblich, zuerstatten versprochen. Demnach befehlen Wir Unsern jetzig- und künfftigen Beambten, so Wir jederzeit haben werden, hiermit und in Krafft dieses Brieffs, und wollen, daß sie von Unsertwegen ermeldten Juden, gegen Jährlicher Entrichtung obangeregten Schutz-Geldes in seinen billichen Sachen schützen, schirmen, und ihme in demjenigen, darzu er von Rechts- und Billichkeit wegen befügt, die Hand bieten, und gebührende Ambts-Hülffe wiederfahren lassen, auch ihme wieder die Gebühr und daßjenige, was bißhero nicht gebräuchlich gewesen, zu ihrem sonderbahren Nutzen und Vortheil nicht beschwehren, da er sich aber in einem oder dem andern Puncten Unserm Befehl und vorgeschriebener Ordnung nicht gemäß verhalten würde, er Unserer ernsten und ungnädigen Straff gewärtig seyn solle; Doch soll dieser ihme zugesagte Fürstl. Schutz, auff seine Person, Weib und Kinder, so lang die Kinder unverheurathet bleiben, und weiter nicht verstanden werden, und wann seine Kinder sich verheurathen, sollen sie bey Uns als der Landes-Fürstin, oder Unsern Erben umb ferneren Schutz unterthänigst nachsuchen und bitten, und Unsers und derselben Außschlags gewärtig, auch demselben ohne wiederrede gehorsam seyn. Inmassen obgedachter Jud den Inhalt dieses Unsers Schutz-Brieffes, mit Hand gebenden treuen und leiblich geschwohrnen Jüdischen Eyd zu observiren, und demselben in gantz keinen Weg, weder durch sich selbst, noch durch andere, zuwider zuhandlen, vor sich und die seinige versprochen, und zugesaget hat.

Urkundlich Unserer eigenhändigen Subscription und auffgetruckten Fürstl. Vormundschafftl. Geh. Cantzl. Insiegels. Geben zu Usingen den 27ten Februar, 1732.

L.S.

Charlotta Amalia, Regentin.



44 Einnahm geldt Juden Schutz

	fl.	alb.	h.
Wolff Jüdt	10	3	6
Moses, Siemon	10	3	6
Benjamin Isaac	10	3	6
Isermann Meijer	10	3	6
Mendell Abraham	10	3	6
Moses Löser	10	3	6
Löbmann Jüdt	10	3	6
Elÿ der alte zu Hasselbach	10	3	6
Gombell daselbsten	10	3	6
Lämle daselbst	10	3	6
Elÿ der junge daselbst	10	3	6
Debbla, daselbst	10	3	6
Jüda daselbst	10	3	6
Abraham daselbst	10	3	6
David der junge daselbst	10	3	6
Moses zu Lohrheimb todt, der Wittib	5	1	7
Behm Wittib zu Nieder Nauß	5	1	7
Moses zu Nieder Nauß	10	3	6
Seeligmann zu Dauborn	10	3	6
Abraham Isaac daselbst	10	3	6
Abraham Jacob daselbst	10	3	6
Mayer Löser, daselbst	10	3	6
Gombel Jüdt zu Staffel	10	3	6
Isaac zu Obernhof	10	3	6
Nathan zu obernhof	10	3	6
Hirtz zu obernNeysen	10	3	6
Samuel daselbst	10	3	6
Gl 42	Summa 287	7	4

upon their social and legal status in a non-homogeneous society. Around 1714 the government of the Principality of Nassau-Diez discussed a *Schutzgeld* increase in order to bring Jews up to the Christian payment level.

My research on the living conditions of farmers and artisans in the villages of Nassau shows that the taxation levels between the two groups were not out of balance. Nevertheless, by adding a number of other, smaller taxes to the *Schutzgeld*, Jews in the territories I studied typically contributed less to the state than their non-Jewish neighbors.

At left, a 1732 *Schutzbrief*, granted by Charlotta Amalia, Princess of Nassau-Usingen. This is a rare example of a printed letter; in most cases, they were written by hand.

At right, *Einnahm Geldt Juden Schutz*, a regisrer of Jewish protection money in the Principality of Nassau-Diez in 1714 from Diez, Hahnstätten, Lohrheim, Niederneisen, Dauborn, Flacht, Staffel, Obernhof and Oberneisen. Amounts are shown with widows's obligations at half the normal rate.

Courtesy Hessisches Hauptstaarchiv, Wiesbaden.

RESEARCHING ARCHIVAL MATERIAL

A beginner may be astonished at how much archival documentation is still available and could be at a loss to determine where to start researching. Asking for ten to fifteen years of annual budgets can easily lead to a cart full of folio-sized boxes, each containing one or two volumes per year. On average, one volume is about ten centimeters, or four inches thick; over the years, volumes become thicker and thicker. It is not unusual for one year's *Rechnung* to consist of two volumes, each twenty centimeters thick. As more and more annual data were accumulated, local administrations often decided to stop preserving every scrap of paper and returned to smaller volumes. For the modern researcher, this means a loss of some information but of course leads to faster reading.

As is done today, budgets are divided into receipts and expenses, with detailed lists of all sources from which the state collected money and goods (e.g., corn, animals and farm products) and of those obliged to fulfill services for the state. The scores of different categories have no logical order, only a traditional one. For all the hundreds of pages there is usually no index or table of contents which would help the reader find a page of interest. Therefore, one must know the context in which the *Schutzjuden* and their *Schutzgeld* can be found.

Since this disorderly mass of information is always completely handwritten, a good knowledge of the *Deutsche Schrift* [German script] used during a specific period is a prerequisite for understanding content and reaching conclusions.

DEVELOPING A RESEARCH METHODOLOGY

At the beginning of a specific research project, it is always difficult to determine which individuals and villages to include in one's research notes. Do I limit my scope to specific persons or villages for whom and for which I hold current interest? Can I anticipate what I might need by including data about possibly related individuals or nearby villages? Experience has taught me to collect data on a broad scale, beyond the needs of the moment. This means that I need far more time for each investigation.

I start by making a list of the *Schutzjuden* in one year and taking note of the old and new names shown year after year. The quality of each register varies and much depends on the accuracy of the clerk responsible for each record. Many clerks have only included the given name of an individual and have not added the father's name, which would help to identify a patronymic. Some seem to have had no clear idea of Jewish names, mixing up spoken and written forms (secular and religious names). When payments end, it is not certain whether the *Schutzjude* had died in that particular year or if he had simply moved away. Sometimes he had already been dead for several years and his sons or widow continued to pay the *Schutzgeld* under the name of the deceased. The widow's personal name is almost never mentioned and she is usually identified by her former husband's name — SAMUEL'S WIDOW, for example. The words FATHER or SON are hardly ever used. Nevertheless, in most cases one can obtain a reasonable estimate of the length of time a person was considered a *Schutzjude* in a particular locale. Since the granting of *Schutzjude* status usually coincided with a marriage, these lists also make it possible to approximate the time when children may have been born.

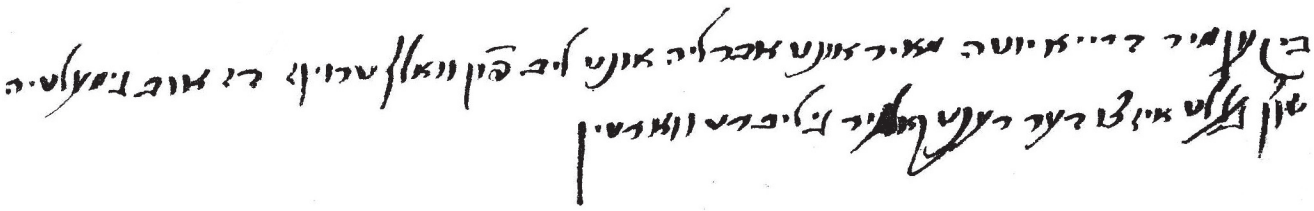
These registers tell us something very personal about each person, because in addition to letting us know whether or not a specific Jew was required to pay taxes (and, if so, the amount) they also provide information which discloses the standing of a family, which in turn reveals the extent of poverty among *Landjuden* during the seventeenth century, and especially during the eighteenth centuries. This is particularly evident in the case of widows, who were usually impoverished. We can also see how far governments were willing to reduce, or even cancel the *Schutzgeld* in cases of need. Data that give further insight into daily life are provided by other categories of taxes applicable to all persons, which vary among different territories and over the course of time. Like their Gentile neighbors, Jews paid taxes or fees on various goods, on special occasions (i.e., music and dancing at a marriage) and for various permits. There were also occasions when Jews were fined by the head of a village as a result of a misdemeanor (i.e., letting their cattle graze in a farmer's field). These complaints and their resolutions were entered in an annual register called a *Strafliste* [penalty list], wherein the names of wives and children might also appear. This register is a useful but less rewarding source, since *Landjuden* from this region were seldom parties to misdeeds.

Researchers should be alert to miscellaneous lists where additional Jewish names might be found — burial fees, taxes on alcohol or meat, imposts on wool scales, etc. Such records can provide further details — names of wives and children, years of births and marriages, the birth-

place of a spouse, years of deaths, and the nature of properties and businesses owned — even if a family is not mentioned in the *Schutzgeld* registers. Searching through the *Rechnungen* makes it possible to generate a chart showing the life span of specific Jews from a particular village. It becomes very difficult to connect a father with a son or a daughter since patronymics are rarely shown. Yet experience tells me that as a rule a son or a son-in-law followed his father (or in-law) as a *Schutzjude* shortly before or after the latter's death. A second, and sometimes a third son was often granted a *Schutzbrief* as well.

Several other sources in the Central Archive in Wiesbaden can be consulted to fill more details and/or gaps in the life span of an identified *Schutzjude*. Each *Rechnung* is accompanied by a volume called *Belege* or *Urkunden* [supporting documents], which includes the original documents (letters and receipts) for many transactions. These items were collected and bound together in even thicker volumes. Over the course of time, reference numbers were inserted in the *Rechnungen*, from which one can easily find the corresponding longer and detailed supporting document in the *Belege*. Here one may come across a second, very useful list of names — the *Neujahrsgeld* [New Year tax], a payment of two Gulden on 1 January. Since this fee was not collected by the same office as was the *Schutzgeld*, another clerk made the entries and often provided differing information about the *Schutzjuden* — spelling of names, patronymics and the beginning and end (e.g., death of the individual) of the period of payments.

If one is lucky, one may find documents in these *Belege* with information that enhances the data mentioned in connection with the *Rechnungen*, such as *Schutzbriefe*, petitions with information about the family and receipts with signatures giving the exact form of the name. However, this may create additional difficulties since Jews usually wrote only their personal or given name, even when they wrote it using the Hebrew alphabet.



Receipt for *Schutzgeld* in the county of Nassau-Idstein, 1682. Hebrew characters in *Juden-Deutsch*: "*Beken mir drei Jute Mair unt Aberle unt Lew von Walztroif das obgemelte Schuzgelt is zu der Rentkamer geliwert warten*" [We three Jews, Mair and Aberle and Lew of Walsdorf (near Idstein), confirm that the aforementioned protection money has been sent to the revenue office]. Courtesy Hessisches Hauptstaarchiv, Wiesbaden.

After having read through volumes fifteen meters thick in the *Rechnungen* for a small part of Nassau in the time frame that interests me — the period from the new beginning of Jewish life after the Thirty Years' War (1618–1648) until the beginning of the 1800s — I often did not have time to further sift out Jewish traces in the associated, more voluminous *Belege*, and examined them only when I was unable to find sufficient data on a person or family.

In addition to the general budget, there are also accounts of various departments of the government. For example, in a series of volumes from the Forestry Department, I once found very useful lists of Jews because they required special permits to obtain a ration of wood and to let their goats graze in the forest. In territories where Jews, like Gentiles, were obliged to make contributions in time of war, volumes listing *Kriegskontributionen* [contributions made during times of war] should be reviewed. Comparing these different accounts written by different clerks, one may discover that they provide us with varying information about the same person.

Besides the *Rechnungen* and their *Belege*, there is always general archival material (miscellaneous files) produced by each administration. The extent of such information differs from archive to archive. Printed or handwritten *Findbücher* [finding aids] are helpful in locating topics of interest. If the researcher is very lucky, he or she may come across marriage contracts, wills and testaments, charitable foundation records, personal *Schutzbriefe* and *Schutzgeld* regulations, business-related documents, judicial affairs, letters written by Jews, reports sent to the government by local administrations concerning Jews and references to the Jewish community.

Information about Jewish inhabitants can also be found in many files dealing with the entire population (e.g., housing lists). For purposes of obtaining vital statistics, these general documents are not useful. They are valuable for those who want to write detailed biographies about the personalities.

Gemeinden [villages and towns] had their own administrations and archives. Once again, the researcher should start with the appropriate *Rechnungen*, many of which are preserved in the Central Archive in Wiesbaden under the title GEMEINDERECHNUNGEN. This source is likely to offer a third listing of the *Schutzjuden*, compiled by yet another clerk. It is not clear how many *Gemeindearchive* [communal archives] still exist at their original locales nor whether or not they are accessible. Hence, it is certainly worthwhile to approach their respective local administrations.

PRACTICAL RESULTS: SUCCESS AND FAILURE

A concrete example illustrates this general approach to genealogical research in the "pre-1817" period. While writing a history on Steinfischbach, a village to the northeast of Wiesbaden, I wanted to include those Jews for whom there are only a few traces: a cemetery with some broken headstones, a small farmhouse *Judenschule* [Jewish school] and vague memories of local elders about some Jews who had lived there until 1932. Through other sources, I already knew that Jews had lived in Steinfischbach since the seventeenth century.

The archival situation for this Principality of Nassau-Usingen (which includes Steinfischbach) is difficult. Nearly all correspondence about Jews produced by the local administration has been lost. Because of political changes over the years, searching for *Schutzjuden* from this area requires a look through four different series of account books. These lists ended in 1782 because the personal payment of the *Schutzgeld* was changed into one single assessment for the Jewish community as a whole. The lists of *Neujahrsgeld* in the *Belege* and the Steinfischbach community account books were quite helpful in researching the years following 1782.

From my year to year list of *Schutzjuden*, I learned that three or four Jewish families had lived in Steinfischbach (which contained about fifty Gentile families) since 1669. However, the absence of the words FATHER or SON, the use of only the personal name (with one exception) and the repetitive appearance of the names MAYER and ABRAHAM (some with the further clarification of DER JÜNGERE [junior] or DER ÄLTERE [senior]) obscured their possible relationship. Clarifying names and family relationships in order to determine the ancestors of later Jewish families is pointless since all Jews were expelled from the Principality in 1699. A Jew named ABRAHAM was the only one allowed to stay in Steinfischbach since the Gentile villagers had succesfully petitioned for this favor. This individual disappeared from the records in 1706.

Two years later, Jews began to become permanent residents. During the period between 1708 and 1723, new Jewish families arrived every year. Some stayed for only a short time. Ultimately, only four families achieved permanence: SCHIMME, MAYER and two individuals named ABRAHAM, providing a Jewish presence in Steinfischbach for decades, until their deaths between 1740 and 1761. Experience tells me that these individuals must have been the fathers or fathers-in-law of the second Jewish generation in Steinfischbach: Mayer Abraham, Michel and Jacob, who received their *Schutz* in 1750, 1759 and 1768, respectively. With the help of the *Belege* and my knowledge about Jews living or trading in the neighboring territories of Nassau-Idstein and Camberg, I came to the following conclusions [shown at right as a table]:

THE SCHUTZJUDEN OF STEINFISCHBACH IN THE EIGHTEENTH CENTURY

Schimme
***Schutz* 1708–1740**

Löw
Schutz* 1709–1712

Feist Abraham
Schutz* 1710–1721

Mayer Abraham der Ältere
Schutz 1711–1758 or 1759

Son: Michael Mayer
***Schutz* 1759–1784 or 1785**

Moses
Schutz* abt 1718–1724

Abraham Mayer der Jüngere
***Schutz* 1723–1761 or 1762**

Son: Jacob Abraham
***Schutz* 1768–1800**

Abraham Mayer der Ältere, der Camberger
***Schutz* 1723–1751**

Son: Mayer Abraham
***Schutz* 1750–1788 or 1789**

Mayer, der Eschbacher
Schutz*, only in 1724

* Left Steinfischbach

— Schimme had a wife (once shown in a court record). She was a wandering beggar after his death in 1740. Children and relatives could not be identified.

— Mayer (who was determined to be Mayer Abraham *der Ältere*) signed his name in Hebrew cursive script and was the head of the household of the second family. His wife, sons and female and male servants appeared before courts in minor cases. His sons, Abraham Mayer and Michel Mayer, went to court in Idstein because of a quarrel with a Jew who resided there. Abraham's fate is unknown. Shortly before or after Mayer's death, Michel became a *Schutzjude* in Steinfischbach. During his lifetime only this given name was used, never his patronymic. The assumption that Michel was Mayer's son could only be validated by a source discovered much later: the nineteenth-century *Zivilstandsregister*, which provides useful data about Jews from the second half of the eighteenth century. When the widow Breunle Michel died in 1824, the clergyman wrote that she had been born in Steinfischbach on 24 September 1760 to Michael Mayer and Heva Aphram. This entry is an example of the variety of forms of many names. Michel and Michael have to be regarded as the same person. In similar circumstances, persons with the name APHRAM may also appear with the names AFFRON or ABRAHAM. This register entry provides proof that Michel was undoubtedly Mayer's son. The couple's approximate death dates could be estimated with the help of the *Neujahrsgeld* register.

— The complete name for the father of the third family, ABRAHAM MAYER (*der Jüngere*), appeared only once in the *Belege* when he applied for a reduction of his *Schutzgeld* in 1751, shortly after his namesake (the other Abraham Mayer, further designated as DER ÄLTERE or as DER CAMBERGER [the man from Camberg]) had died. His widow also submitted an application for a reduction in her tax wherein her given name of BUHLE appeared. Their son Jacob continued the family through two successive marriages, as shown by the payment of *Judeneinzugsgeld* [Jewish entrance fees] in 1768 and 1778. This fee was demanded of every person who moved in from another locality due to marriage. Once again the patronymic (Jacob, son of Abraham) and the names of wives could only be ascertained from the children's death records in the *Zivilstandsregister*. Here it is also possible to identify Abraham Mayer's grandsons, who possessed the new family name of STEINBERG, adopted in 1841.

— The fourth family in Steinfischbach was headed in 1723 by another Abraham, often with the addition of DER ÄLTERE. In a few account books from the Forestry Department he was called DER CAMBERGER. From my knowledge about this village, I concluded that his father's given name must have been Mayer and that Abraham's grandfather became a *Schutzjude* in Camberg in 1651. Combining all this information about Abraham, I constructed the descriptive name ABRAHAM MAYER DER ÄLTERE, DER CAMBERGER. His death in 1751 was reported in a series of letters requesting continued reductions of his *Schutzgeld*. Determining whether Mayer Abraham, who became a *Schutzjude* in 1750, was his son can only be solved in a complicated process too long to be described here. Mayer Abraham's first marriage is confirmed by the payment of the entrance fee for his wife and his second marriage can be traced to a court record of 1763. Here, a fine was imposed because a permit had not been obtained to cover a wedding celebration during which guns were fired and there was dancing. His death in 1788 or 1789 is mentioned in connection with his *Neujahrsgeld*, which his widow had to pay.

Birthdates for all persons mentioned here could not be determined from eighteenth-century documents. However, it is possible to sort out individual identities and family connections from dates when one's *Schutz* status was achieved, when *Schutz* payments were made, or when one married or died. For the village of Steinfischbach, I succeeded in identifying the individuals and

their families of this area who had heretofore been unknown.

Since this article is intended for readers of a genealogical journal, I have restricted my reporting to cover research techniques for the collection of an individual's vital data. Other historical material, useful for enhanced biographies and insight into the life of Jews and Gentiles during this time, is also available. From my research, I was able to author a number of books recalling this former Jewish community.[1]

MY RESULTS AND OBSERVATIONS

In reflecting upon information garnered from months of reading and collecting data in the Central State Archive in Wiesbaden, I have been able to reach conclusions about individual families, their descendants and their connections to other families. Much disparate data has suddenly become relevant, allowing whole families and related generations to emerge. The frequent lack of patronymics, together with the predominance of a limited number of given names, has required careful analysis and some detective work.

For most Jewish and many Gentile families, the Thirty Years' War (1618–1648) caused dislocations and changes that ultimately resulted in the loss of a great deal of information about this period. Many Jews who had settled after 1648 in villages already impoverished from the war left soon after their arrival as a result of a second wave of poverty and devastation brought on by new wars.

The center of this new warfare, which lasted (with some interruption) until the beginning of the 1700s, was found along the river Rhine, and forced Jews in that region to seek temporary shelter in the rural areas east of the Rhine. Such confusing movements — refugees from areas around the Rhine fleeing to the east and disappointed Jews leaving villages for unknown places — require genealogists to remain content with family histories that typically date back to around 1700.

Still, there is enough of a history written in the decades before 1700 to be able to lead a genealogist to some success. For a great number of families — I am inclined to say for most of the rural Jews — who lived in Nassau until the twentieth century, roots can be followed back into that period. After 1700, before a calm epoch began, there was a short phase during which Jews in some territories were expelled. After this point, it is possible to follow a family's descendants into contemporary times.

CONCLUSIONS FOR NON-GERMAN GENEALOGISTS

My essay is not intended to be discouraging. Rather, I have attempted to describe the situation in a region where not much attention has been paid to Jewish genealogical research in the "pre-register time," that is, before 1817. The good news is that the necessary archival research work can be done in the comfortable reading room of the Hessisches Hauptstaatsarchiv in Wiesbaden. Here you will find written and printed inventories of archival documents, modern technical equipment and, most importantly, friendly and helpful personnel who speak English. What you must bring with you is time and an understanding of a German language whose vocabulary, spelling, meaning, script and sentence structure differs greatly from contemporary German. Hiring a researcher is of course another possibility, although even under those circumstances the task of finding Jewish ancestors in the seventeenth and eighteenth centuries is still formidable and time consuming. With patience and luck, you will find a lot.

1 *Die Jüdischen Steinfischbacher* [The Jews of Steinfischbach], by Gerhard Buck. From Steinfischbacher *Geschichtshefte* 3. Waldems-Steinfischbach, 1999. Available from the author.

Steinfischbach im Laufe seiner Geschichte [Steinfischbach in the Course of its History], by Gerhard Buck. Waldems-Steinfischbach, 2000. Available from the author.

"*Voller Hoffnung nach Camberg: Ein Gang über die jüdischen Friedhöfe*" [Full of Hope to Camberg: A Walk in the Jewish Cemeteries], by Gerhard Buck, in *Denkmäler: 1000 Jahre Leben in Camberg* [Monuments: 1000 Years of Life in Camberg], edited by Gerhard Buck et al. Bad Camberg, 2000.

DOROTHY BECKER AND THE SELFHELP HOME OF CHICAGO

LISA THALER

EDITOR'S NOTE

An unusual opportunity to further German-Jewish genealogical research has arisen in connection with the Selfhelp Home of Chicago, an organization that sustained the adjustment and welfare of thousands of immigrants who fled Nazi Germany and found homes in the midwestern U.S.A. Walking through the halls of Selfhelp uncovers thousands of memorial plaques bearing the names of children, parents and sometimes grandparents, with relevant vital dates — a genealogist's dream. Lisa Thaler provides an overview of one of its founders and takes a look at the organization's operations, adding a rich source list of material related to German-Jewish immigration in the 1930s.

Every man has three names: one his parents gave him, one others call him, and one he acquires himself.

— KOHELET RABBAH 7:1:3

Having suffered a stroke in spring 1999, Dorothy Becker (then eighty-nine) entered Chicago's Weiss Memorial Hospital. There, according to Ursula Levy's *The Spirit Builder,*[1] nurses recognized her as "the woman who always brought [people to the emergency room] and waited until they were admitted." A cofounder of the Selfhelp Home for Aged Immigrants (incorporated in 1949), Becker had befriended, celebrated with and cared for hundreds of residents. She exemplified the midrashic quote above: we are known by our deeds as well as by our given names.

The book deftly interweaves three stories: a memoir of German-Jewish refugee Dorothy Becker, a chronicle of the political events that fueled her humanitarian zeal and a history of the organization she cofounded on behalf of Chicago's German-born Jewish immigrants in the 1930s. Levy, a fellow émigré, met Becker when she sought admission to the Home for her uncle and aunt, Dr. Joseph and Irmgard Mueller.

This essay reviews Levy's new book and presents an annotated source list of primarily unpublished materials (archival records, oral histories, a list of commemorative plaques) about the Selfhelp Home community in addition to a number of published books, articles and memoirs.

1
The Spirit Builder: The Life and Times of Dorothy Becker: A Breakthrough View of Aging, by Ursula Levy. College Marketing Bureau, 2004. Becker's daughter, Marion Shaffer, gave Levy a box of ephemera and photographs, many of which are reproduced in *The Spirit Builder*. The extensive appendix (in excess of sixty

Thea "Dorothy" Westmann was born in Berlin in 1910, the second child of clothier Sally and Natalie Mottek Westmann. Throughout her youth, Dorothy had confronted injustices in the community and developed compassion for the physically handicapped. As a result, she aspired to become a doctor. In 1929, Thea married Wilhelm "Bill" Becker, a WWI veteran and orthopedic surgeon who had been born in Rockenhausen. When a cousin suffered a brutal assault brought on by his Jewish faith, Dorothy and Bill agreed to leave Germany. The Beckers received affidavits from Bill's uncle Ike Becker, who lived in Chicago; the young family (Marion, a daughter, was born in 1930) arrived in Chicago, via Hamburg and New York, in 1937.

Dorothy was embittered by the loss of her birth country and citizenship, and possessed great fear for the lives of the loved ones she had left behind. Addie Becker, Ike's wife, tried to discourage young Dorothy: "You're not thinking of sending [your parents] affidavits, are you?"[2] Addie embodied the culture clash and resentment between the struggling newcomers and their tentative hosts. Touring downtown department stores with Dorothy, Addie sighed. "You won't be able to shop here. It's too expensive."

In lieu of shopping forays, Becker frequented Chicago Women's Aid Society meetings and took English classes. In 1938, along with Jenny Wolf (originally from Frankfurt am Main) and three others, Becker founded the Women's Group to assist German immigrant families.[3] With urgency and enthusiasm, Becker gathered — and retained for many decades — a cadre of community volunteers. On behalf of their fellow refugees, they cooked, cleaned, cared for children, posted job notices, stocked a used clothes closet and collected coins from the group's blue cardboard *tzedakah* boxes. Becker helped immigrants navigate the citizenship process. Many later applied for residency at the Selfhelp Home to find that Becker still remembered their personal histories.

The Women's Group merged with the nonsectarian Selfhelp of Émigrés of Central Europe[4] (established in New York City in 1936), and continued its steady growth. Seceding in 1949, the local chapter became Selfhelp of Chicago, Inc. and catered to German-Jewish survivors, especially those who were senior citizens. In 1951, Selfhelp Home for Aged Immigrants opened in a Hyde Park mansion at 4941 South Drexel Boulevard, maintaining traditional observances (e.g., *kashrut*, *Shabbat* dinners and holiday services). Expanding in 1963 to include nursing care, a northside facility opened at 908 West Argyle Street. Two adjacent buildings were added, raising total occupancy to 180 persons.

Becker was at the vanguard of eldercare.[5] Her core belief was the value of social engagement: "Loneliness begot passivity, depression and physical [ailments]." Becker envisioned Selfhelp as the hub of Chicago's German-Jewish refugee community. Although the majority of those living there now are American-born, its first residents were Holocaust survivors. Many families have spanned two generations at the Home. Residents enjoyed a shared history and appreciation of German food, music, language and art. On *Shabbat*, Becker 'held court' at the central table in the dining room where the embroidered tablecloth was most likely brought over from Europe. In her apartment, Becker displayed thirty-six Meissen place settings from Germany.

When Becker first arrived in Chicago in 1937, Addie had said, "I hope you won't ruin our name. We Beckers have an excellent reputation." Becker assured her: "So do we." Although Becker never earned her medical degree, she did acquire a Nursing Home Administrator's license in 1970 and a legendary reputation for *gemilut chasidim* [acts of loving kindness].

Becker died on 17 April 1999, shortly after she was admitted to Weiss Memorial Hospital. She had imbued Selfhelp with warmth, camaraderie and remembrance. Each *Yom Kippur* she read the name of every resident who had died since the Home's founding. Today the walls of the Selfhelp Home of Chicago are lined with names — plaques, memorials and tributes to residents past and present — honorees among generations of Chicago's German-Jewish refugees.

pages) warrants its own table of contents. The index cites about 425 names, but excludes many of these in the reproductions contained in the appendix. All quoted material in this essay is taken from the book.

2
Parenthetically, the Beckers and Westmanns were reunited in Chicago in 1939.

3
Wolf's prototype was Germany's *der Jüdische Frauenbund*, which supported underprivileged women in desperate circumstances. See the 1989 Becker interview at the Spertus Institute in Chicago; "The Chicago Jewish Communal Response to Refugees: 1933–1943," a paper written in 1985 by Peter B. Friedman, at the Jewish Federation of Metropolitan Chicago; and "The Attitude of American Jews to Refugees from Germany in the 1930s" by Zosa Szajkowski, in the *American Jewish Historical Quarterly*, December 1971, pp. 101–143.

4
Now known as Selfhelp Community Services, Inc. See www.selfhelp.net.

5
Selfhelp was among the first to offer kitchenette apartments, an on-site nursing care facility and a day program for non-residents.

AN ANNOTATED SOURCE LIST FOR FURTHER RESEARCH

Organizational histories, while often overlooked, provide important insights into communal life and individual experiences. There is a significant amount of unpublished material about the Selfhelp Home, including the list of commemorative and memorial plaques (maintained by their business office), oral histories of residents (Chicago Jewish Historical Society, 2001), and manuscript collections by individual board members. These unusual sources provide the genealogist with many opportunities to pursue German-Jewish family research.

An annotated source list follows. Due to the long history of Selfhelp Home and broad community support, additional materials may be found in diffuse collections. To locate personal papers and association records, consult:

— The National Union Catalog of Manuscript Collections (NUCMC), an online bibliographic database. www.lcweb.loc.gov/coll/nucmc/nucmc.html

— *The International Biographical Dictionary of Central European Émigrés, 1933–1945*. Vol. II, "The Arts, Sciences, and Literature," edited by Herbert A. Strauss and Werner Roder. K.G. Saur, 1983.

— "Archival Resources," in Vol. I of *Jewish Immigrants of the Nazi Period in the U.S.A.* edited by Herbert A. Strauss. K.G. Saur, 1978–1986.

PUBLISHED ARTICLES, GUIDES AND MEMOIRS

"Selfhelp Home for the Aged (Chicago)," in *Jewish American Voluntary Organizations*. Michael N. Dobkowski, ed. Greenwood Press, 1986, p. 417.

Illustrious Immigrants: The Intellectual Migration from Europe, 1930–41, by Laura Fermi. Second edition. University of Chicago Press, 1971. Contains citations of William Becker, Walter Friedla[e]nder (both on p. 307) and James Franck (pp. 67, 72, 181, 192, 200–202, 205, 307).

"Selfhelp Home," in *Legacy: The Saga of a German-Jewish Family Across Time and Circumstance*, by Werner L. Frank. Avotaynu Foundation, 2003, pp. 17, 59, 128, 159, 177, 265–266, 271, 278, 281–282, 300, 306, 313, 315, 327, 472, 566–567, 658.

The Spirit Builder: The Life and Times of Dorothy Becker: A Breakthrough View of Aging, by Ursula Levy. Fourth edition. College Marketing Bureau, 2004. Includes portraits of the Westmann family, their Berlin storefronts, candid snapshots of Women's Group and Selfhelp Home events and celebrations, volunteers, residents, staff and guest performers, neighborhood group reports, Selfhelp Home board minutes and directives, lists of volunteers by committee, newsletters, event schedules and correspondence regarding the famed Loyalty Drive (organized on behalf of Holocaust victims) and letterheads of Selfhelp of Émigrés from Central Europe and of Selfhelp Home list officers and directors. $19.95, available directly from the author. Send a check to Ms. Levy at: THE SPIRIT BUILDER, P.O. Box 473, Skokie, IL 60076.

"The Selfhelp Home Oral History Project: Sophie Manes," by Irwin J. Suloway, in *Chicago Jewish History*, Spring 2002, pp. 11–13, 15. A PDF version is available at www.chicagojewish-history.com/index2.html.

"The Selfhelp Home for the Aged: An Unusual Facility Created to House Victims of Nazi Persecution," by Irwin J. Suloway, in *Chicago Jewish History*, December 1984, pp. 6–7.

UNPUBLISHED MATERIALS

"Personal Adjustment in Old Age of a Group of German Émigrés to the United States, 1933–1949," a University of Chicago Master's thesis by Bernard Helmut Baum, 1953. Available at the Regenstein Library, University of Chicago; 773 702 8740; www.lib.uchicago.edu/e/index.html. Of forty-four interviews, three were conducted with Home residents and eight with Selfhelp Home members. Names are fictionalized.

Selfhelp Home newsletters (various dates), photograph and obituary of Dorothy Becker [*Chicago Tribune*, 19 April 1999] and transcripts from Chicago Jewish Historical Society Oral History Project interviews (conducted in 2001) with Selfhelp Home residents Ralph Adler (born 1928 Berlin), Ernst Aufrecht (born 1901 Gleiwitz), Gustav David Frank (born 1912 Ulm), Lore Hirsch Frank (born 1917 Munich), Arnold Grunwald (born 1918 Berlin), Klaus Hellman (born 1912 Aachen), Marian(ne) Schiesser Hellman (born 1916 Gera), Sophie Ruhr Manes (born 1905 Husen), Trudy (Gertrude) Jumster Metzger (born 1919 Augsburg), Klaus Ollendorff (born 1918 Breslau) (board member/non-resident), and Irene Regensburgr [*sic*] Schweizer (born 1905 Plauen). Includes color snapshots taken at time of interview, and a transcript of a 1989 inteview with Dorothy Becker (born 1910 Berlin). All at the Chicago Jewish Archives, Spertus Institute, 618 South Michigan Avenue, Chicago, IL 60605; 312 322 1741 (by appointment); www.spertus.edu. See also the Chicago Jewish Historical Society, which directs the project. Offices at Spertus Institute, Chicago, IL, 312 663 5634; www.chicagojewishhistory.com.

Papers, 1919–1978, of Walter A. Friedlaender (1891-1984), director of the Chicago chapter of Selfhelp, 1937–1943; correspondence of Selfhelp of Émigrés from Central Europe, 1939–1966 (box 24, folder 240) and Selfhelp of Chicago, Inc./Selfhelp Home for the Aged, Inc., 1960–1983 (box 24, folder 241); and miscellaneous materials, Selfhelp of Chicago/Selfhelp Home for the Aged (box 43, folder 68). On deposit at the University at Albany, State University of New York, in its Special Collections and Archives/University Libraries; 518 442 3935. http://library.albany.edu

Transcripts of interviews (conducted in the 1970s) with Fred Aufrecht (born 1903, Upper Silesia), Fritz Bamberger (born 1902, Frankfurt/Main), Dorothy W. Becker (born 1910, Berlin) and Martin Mainzer (born 1915, Halle an der Saale). Research Foundation for Jewish Immigration, 570 Seventh Avenue, New York, NY 10018; 212 921 3871 (by appointment or through interlibrary loan). See also the "Guide to the Oral History Collection of the Research Foundation for Jewish Immigration, New York," in Vol. III, Part I of *Jewish Immigrants of the Nazi Period in the U.S.A.* Herbert A. Strauss, ed., Joan C. Lessing, comp. K.G. Saur, 1978–1986.

Papers of Kurt Schwerin (1902–1995), historian, law librarian and Selfhelp Home Scholarship Committee member, and Gertrude Schwerin (1910–1993). Contains general information about the Selfhelp Home (1962–1993) (box 18, folder 8), scholarship committee matters (1993–1994) and applications (1963–1981) (box 18, folders 9–15 and box 19, folders 1–24). Restricted access. Mrs. Schwerin's Selfhelp file (1981–1993) is in box 27, folder 7. On deposit at Northwestern University, Evanston, IL; 847 491 7656. www.library.northwestern.edu

Selfhelp Home For the Aged, Inc.: A Short History, by Kurt Schwerin. Selfhelp Home, 1989. On deposit at the Chicago Jewish Archives.

"Selfhelp Home: Celebrating Fifty Years of Caring," an online history; profiles of Heinz and Marianne Wallenberg (res. Berlin, Danzig, Bogota), residents; and a list of over 2,000 commemorative plaques on display at the Selfhelp Home, maintained by Business Manager at Selfhelp Home of Chicago, 908 West Argyle Street, Chicago, IL 60640, 773 271 0300; www.selfhelphome.org. This author [lisathaler@sbcglobal.net] has a copy of this list (dated 22 January 2005) and is able to check names for *Stammbaum* readers.

Ten interviews (Dorothy Becker, Ruth Hesse Bluehe et al.), videotaped between 1996 and 1998 at the Selfhelp Home by the *Shoah* Visual History Foundation, P.O. Box 3168, Los Angeles, CA 90078–3168; 818 777 7802; www.vhf.org. Names of interviewees are released only when the Foundation can confirm the participant's death.

"History of Hyde Park Jewry from the 1930s" in *The German-Jewish Emigration of the 1930s and Its Impact on Chicago*, by Rolf A. Weil. Contains a report of symposium held at Congregation Ezra-Habonim, Chicago, IL, November 1979. Order through the Chicago Jewish Historical Society: www.chicagojewishhistory.com.

"Emil and Fanny [Rosenzweig] Yondorf [Selfhelp Home resident, born 1897 Nuremberg]: An Attempt at a Joined Biography," by Eric G. Yondorf. http://web.archive.org/web/20041031153630/http://home.t-online.de/home/320043754386-0005/jondor2e.htm

ALEMANNIA JUDAICA

GEORGE ARNSTEIN

This essay focuses on the state of Baden-Württemberg, which is located in the southwest corner of Germany. Historically, this territory was occupied by a Germanic tribe, the Alemanni, whose identity survives today through linguistic influences and cultural practices found in areas of Baden-Württemberg and Swabian parts of Bavaria, and reaches out to the German-speaking parts of Switzerland, the Vorarlberg region of Austria and Alsace in France. What brings this expansive area to our attention is a highly relevant website: www.alemannia-judaica.de.

The site features lists of Jewish cemeteries, descriptions of past Jewish communities and photographs of former synagogues, and identifies Jewish museums and active communities and research projects associated with Jewish life. Partial coverage of adjacent areas in Unterfranken (Lower Franconia), Mittelfranken (Middle Franconia), Hessen and Rheinland-Pfalz is also included.

Click on either the British or American flag on the home page for a helpful English-language essay on "Tracking Jewish History Through the State of Baden-Württemberg, Germany" by the Reverend Dr. Joachim Hahn. A Protestant minister, Hahn has previously demonstrated his extensive knowledge in an exhaustive book listing all remaining traces of Jewish life in Baden-Württemberg.[1] He knows, for instance, where one can find remnants of a ritual bath and a Jewish cemetery in which there remains merely a single tombstone. Hahn also published a detailed history of the Jews of Ludwigsburg[2] and, with collaborators, comprehensive listings of the separate cemeteries in Stuttgart and other nearby localities.[3]

Since most of the Alemannia-Judaica site is in German, it behooves one to take notes on places and ideas as you read Hahn's essay and then use the search engine [SUCHEN] on the home page to steer you toward more detailed information about a particular item or subject.

Additional sources are sprinkled generously throughout the website. Especially useful is the link to *Friedhöfe* [cemeteries], organized geographically with special attention to Baden-Württemberg and extending to several regions of Bavaria, Alsace, Switzerland, Hesse, Rheinland-Pfalz and Saarland. Quite often entries provide a local history, a map to show the location of the cemetery and photographs of tombstones. A separate listing, under KZ, refers to cemeteries where former concentration camp inmates, survivors and displaced persons are buried.

There are, of course, other sources of information on Jewish cemeteries. The *Landesdenkmalamt* [office of historic preservation] for Baden-Württemberg has sponsored a detailed inventory, with many photographs of all cemeteries in the state, but this work could not be published in print nor online because of objections raised by a spokesperson in the Jewish community. This is not always the case. An excellent book on the Laupheim cemetery by Nathanja Hüttenmeister was published by the city of Laupheim in 1998; an online alphabetic list of those buried in the Rexingen cemetery is another great exception. Also noteworthy are several volumes on cemetery gravesites authored by Naftali Bar-Giora Bamberger — two volumes devoted to *Die Jüdischen Friedhöfe im Hohenlohe Kreis* and one to Schmieheim.[4]

Another key website devoted to preserving cemetery data is sponsored by the Heidelberg University-affiliated *Zentralarchiv* [Central Archives for Research on the History of the Jews in

The Alemanni migrated southward until they reached the Danube, where they split. Circa 260 C.E., one section overran the Roman limes [defense walls, fragments of which still exist today], crossed the Black Forest and the Rhine, and reached Alsace and Swiss soil where they began to develop cognate German dialects. The other group remained around the Danube and east of the Rhine, in today's Swabia (Schwaben).

1
Erinnerungen und Zeugnisse Jüdischer Geschichte in Baden-Württemberg [Memories and Testimonies of Jewish History in Baden-Würtemmberg], by Joachim Hahn. Theiss, 1988. Detailed list of towns and villages containing remnants of Jewish life in southwest Germany.

2
Jüdisches Leben in Ludwigsburg [Jewish Life in Ludwigsburg], by Joachim Hahn. G. Braun Buchverlag, 1998.

3
Friedhöfe in Stuttgart 2: Band, Hoppenlau Friedhof, Israelitischer Teil, by Joachim Hahn, Rolf Decrauzat,

Germany]; its coverage of cemeteries extends throughout the German Federal Republic [www.uni-heidelberg.de/institute/sonst/aj/FRIEDHOF/ALLGEM/index.html]. This site is in German, has an English summary, and also contains an introductory essay written by its director, Dr. Peter Honigmann. Although this resource is useful, it does not offer as many links as www.alemannia-judaica.de, which is preferable since the latter also offers links to the very data listed by the *Zentralarchiv* itself.

I was thoroughly seduced, exploring offered links and details for hours at a time. I stumbled upon the alphabetic roster of the *Jüdischer Friedhof* [Jewish Cemetery] of Michelfeld, which today is part of Angelbachtal. This list is the result of a collaboration with the aforementioned *Landesdenkmalamt*. I was also taken by the records for Baisingen, which included photographs, a historic sketch and a bibliography containing four sources, all of which I had managed to find years ago while compiling a history of my ancestors, who lived in that community for at least 150 years.

Among www.alemannia-judaica.de's plethora of links are currently active associations that focus on history, memory and remembrance. The organization which sponsors the site[5] was founded in 1992 and holds annual meetings at multiple locations, illustrating the broad focus of its work: 2004 in Bad Buchau, 2003 in Emmendingen, 2002 in Haigerloch, 2001 in Breisach, 2000 in Laupheim, 1999 in Basel (Switzerland), 1998 in Tübingen, 1997 in Gailingen, 1996 in Offenburg, 1995 in Sulzburg, 1994 in Heidelberg, 1993 in Göppingen and 1992 in Hohenems (Austria), where the organization was founded. The minutes of each meeting (excluding the Heidelberg conference) are linked. If your focus is on these and adjacent areas, you may hit the jackpot.

The most recent meeting of this association was held in March 2005 in Hohenems, which is across the Rhine from Switzerland. Its theme was the 100th anniversary of the publication of books by Aron Tänzer: *Geschichte der Juden in Tirol und Vorarlberg* and *Die Geschichte der Juden in Hohenems und im übrigen Vorarlberg* [F. W. Ellmenreich, 1905]. Tänzer completed only the Hohenems portion of this series, reprinted in Bregenz in 1982 with additional material. Copies of the first edition are available at the Leo Baeck Institute, the New York City Public Library and the Library of Congress.

The site's resources are enormous and growing. There is a link to ADRESS LISTE which leads to an exhaustive list of both public and private archives, most of which are located in Württemberg, and Jewish-oriented institutes, often affiliated with universities. Beyond this are links which include U.S. museums and sources, and even a reference to Austrian cemeteries.

Best of all, there is a search engine at the very beginning. I wanted to locate the pioneering inventories of cemeteries by Naftali Bar-Giora Bamberger and was successful.

In short: the name is catchy and conveys the geographic focus of a mostly German site that encompasses a vast panorama of the former Jewish experience in the area. Best for Baden and Württemberg, good for adjacent areas and beyond, and made especially useful because of its own search engine, this easily-navigated site is a splendid resource that helps identify current institutions and projects devoted to the contemporaneous Jewish revival.

The Alemannia area of southwest Germany and neighboring portions of Austria, Switzerland and Alsace is revealed in the book *Alemannishes Judentum, Spuren einer verlorenen Kultur* [Alemanian Jewry, Traces of a Lost Culture] edited by Manfred Bosch. Published in 2001 by Klaus Isele of Eggingen, it consists of fifty-five contributions from authorities who cover Jewish life, religion, history, folkways, memoirs, the impact of the Holocaust and other contemporary issues. The book includes a timeline ranging from 1862 to 1932, a glossary of relevant Hebrew terms found in the text, an extended bibliography of more than 400 citations and three indexes pointing to names, location and subject matter.

Richard Klotz and Hermann Ziegler. *Stadtarchiv* [Klett-Cotta], 1988.

Friedhöfe in Stuttgart 3: Band, Pragfriedhof, Israelitischer Teil, by Joachim Hahn, Rolf Decrauzat, Richard Klotz and Hermann Ziegler. *Stadtarchiv* [Klett-Cotta], 1992.

Friedhöfe in Stuttgart 4: Band, Steigfriedhof Bad Cannstadt, Israelitischer Teil, by Joachim Hahn. *Stadtarchiv* [Klett-Cotta], 1995.

All texts contain inventories of cemetery records and photographs.

4

Memorbuch: Die Jüdischen Friedhöfe im Hohenlohe Kreis [Yizkor Book: The Jewish Cemeteries in the Hohenlohe Region], by Naftali Bar-Giora Bamberger. 2 vols. Swiridoff Verlag, 2002.

Der jüdische Friedhof in Schmieheim [The Jewish Cemetery in Schmieheim], by Naftali Bar-Giora Bamberger. Gulde-Druck GmbH, 1999.

There is also a formal account of the Rexingen cemetery called *In Stein gehauen,* written by several contributors and published by the city (Stadtarchiv) of Horb. Theiss, 1997.

5

Arbeitsgemeinschaft für die Erforschung der Geschichte der Juden im süddeutschen und angrenzenden Raum [Working Group for Research of the History of Jews in Southern Germany and Bordering Areas].

WEBSITES SUPPORTING GERMAN-JEWISH GENEALOGICAL RESEARCH

WERNER L. FRANK

This index reflects my interest in conducting genealogical research in the southwest part of Germany, mainly around the area of Baden-Württemberg. In general, almost any town in Germany can be located on the Internet using www.anytown.de, although there is no guarantee that such a site will deal with local Jewish history or Jewish genealogy.

ARCHIVES

http://home.bawue.de/~hanacek/info/earchive.htm
General listing and information about archives in Germany.

www.jewishgen.org/databases/Holocaust/Aufbau.htm
Aufbau database focusing on Holocaust survivors (33,557 names).

www.lad-bw.de
Archives in Baden-Württemberg.

www.uni-heidelberg.de/institute/sonst/aj/friedhof/badenwue/projekte/f-bw.htm
List of Jewish cemeteries in Baden-Württemberg.

www.compactmemory.de
Images from Jewish periodicals published in the eighteenth, nineteenth and twentieth centuries.
See page 24 for a related article by Irene Newhouse.

www.deposit.ddb.de/online/exil/exil.htm
Images dealing with the exile of German Jewry, from Jewish related periodicals published during the period of the National Socialists.

www.uni-heidelberg.de/institute/sonst/aj/englisch.htm
Central Archives for Research on the History of the Jews in Germany.

www.ubka.uni-karlsruhe.de/hylib/en/kvk.html
Library catalog of the University of Karlsruhe, referencing over seventy-five million books and serials held in libraries worldwide.

SOCIETIES

www.jewishgen.org/gersig
Home of JewishGen's GerSIG discussion group.

www.jewishgen.org/austriaczech
Home of JewishGen's Austria-Czech discussion group.

www.jewishgen.org/french
Home of JewishGen's French discussion group.

www.eye.ch/swissgen/ver/jeinfo-d.htm
Home of the Jewish Genealogical Society of Switzerland.

www.genealoj.org
Home of *Cercle de Généalogie Juive*, the Jewish Genealogical Society of France.

www.genami.org
Home of GenAmi, the Association of International Jewish Genealogy in France.

COMMUNITIES

http://members.tripod.com/~goldschmidt
Information about Jewish families of Frankfurt am Main.

www.worldzone.net/family/jebenhausen
Information about Jebenhausen, a Jewish community in Württemberg.

www.ehemalige-synagoge-kippenheim.de
Story of the restoration of a synagogue in Kippenheim.

www.worldzone.net/family/jebenhausen/america1.html
Account of the emigration of Jews from Jebenhausen by Stefan Rohrbacher, from Württemberg to America.
www.lpb.bwue.de/gedenk/gedenk1.htm
Jewish memorials in Baden-Württemberg.

www.zum.de./Faecher/Materialien/nuhn/enggesamt.htm
Search engine for Jewish roots in the area of Hersfeld-Rotenburg in Wald-Hessen.
www.edjewnet.de
History of Jews in Göppingen and Jebenhausen, which includes milestones in the life of chronicler Rabbi Aron Tänzer.

www.juedgemem.de
Jewish community of Emmendingen, Baden-Württemberg.

www.jm-hohenems.at
Jewish Museum at Hohenems, Austria. Includes a history of the area.

www.juedisches-leben-kraichgau.de
Jewish life in the area of the Kraichgau, focusing on Eppingen.

www.juedisches-leben-in-breisach.de
Home of the *Förderverein* for the re-establishment of the former Jewish community house of Breisach. Includes a history of the area with excellent links.

www.pkc-freudental.de
Home of the Cultural Center at the reconstructed synagogue in the town of Freudental.

www.online.ofb.de
Online heritage books for various German communities.

www.rsw.hd.bw.schule.de/shal/sha0.htm
Search engine for Jewish roots in the Kraichgau.

www.synagogen.info
Synagogue Internet Archive, featuring the virtual reconstruction of German synagogues.

GENERAL

www.genealogy.net
Home of all matters relating to general German genealogy.

www.ashkenazhouse.org
Information about the Jewish heritage of Ashkenaz.

www.routes.de
Home of *Routes to the Roots: German Immigration to the U.S.A.*

http://fhh1.hamburg.de/fhh/behoerden/staatsarchiv/link_to_your_roots/english/start.htm
A Hamburg passenger search with links to roots.

http://gurs.free.fr
History and life in Camp de Gurs.

www.rsw.hd.bw.schule.de/shal/gurs1.xls
Death list of victims in Concentration Camp at Gurs.

www.steinheim-institut.de
Home of the Salomon Ludwig Steinheim Institute for the study of the culture, religion, literature and history of the Jews of German speaking lands.

www.jewishwebindex.com
Variety of links leading to topics related to German-speaking areas.

www.bterezin.org.il
Theresienstadt Martyrs Remembrance Association.

FAMILIES

www.loebtree.com
Home of a number of family trees related to Ashkenazic Jewry. Standouts include the Oppenheimer banking family and the descendant chart of the Maharal of Prague.

http://home.pacbell.net/wlfrank/index.html
Website of Werner L. Frank, providing news, articles and primary branches of his family, mainly from southwest Germany.

TRANSLATIONS

http://dict.leo.org
Free English-German, German-English dictionary.

www.freetranslation.com
Free translation service.

www.world.altavista.com
Free translation service.

ALSACE, LORRAINE RELATED

www.sdv.fr/judaisme/index2.htm
Information about Jewish life in Alsace and Lorraine.

www.jewishgen.org/french
Information about French-speaking countries including France, Belgium, Luxembourg and the Suisse Romande.

www.sdv.fr/judaisme/today/index.htm
Access to information regarding Jews of Alsace.

AN INTERNET BASED ARCHIVE OF GERMAN-JEWISH PERIODICALS

IRENE NEWHOUSE

The address www.compactmemory.de marks the home for an ambitious Internet project providing access to German-Jewish periodicals and yearbooks, many containing pages of family-related content. Implemented by the *Rheinisch-Westfälische Technische Hochschule* in Aachen, the City and University Library of Frankfurt am Main and the Germania Judaica Library in Cologne, the project is funded by the *Deutscher Forschungsgemeinschaft* [the German Research Foundation, found at www.dfg.de]. The site is a work in progress, and periodic access by the researcher may result in the discovery of additional archival material and enhanced search mechanisms. This resource is presented in German, with an English language version promised in the near future.

As of May 2005 the site showed the availability of fifty-eight periodicals and yearbooks [see pages 26 and 27]. Ultimately, the project aims to include some 100 historical publications dating back to the eighteenth century. One example of the usefulness of this archive is the availability of journal articles cited in the *Sourcebook of Jewish Genealogies and Family Histories*,[1] which were previously difficult to obtain in the U.S.A. via interlibrary loan.

Journals and books are stored as scanned page images and not as searchable text. Access to a specific holding is fielded by an item's name, year and month of publication and by issue number. Upon making a selection, it is possible to turn the pages of the periodical or book and view its content virtually. The project is still improving its sophisticated indexing capabilities and will eventually provide access to the content of the database by making it possible to search with individual words. At the end of 2004, sixteen periodicals and a number of yearbook volumes were indexed and available for online searching.

Heading the list of available periodicals is *Allgemeine Zeitung des Judentums* (AZJ), which remains to be indexed; this is a substantial challenge as the paper was published weekly from 1837 to 1922. AZJ published news articles of global importance to German Jews, some original literature and the obituaries of nationally prominent Jews. A local news section was formed with submissions from German-speaking Jewish communities. This section also contains regional news from other countries and news items from cities outside Germany. Finally, there are pages of advertisements. In most issues, on the title page just below the masthead, there is a terse table of contents indicating that issue's major articles and listing those communities for which there are news items. While one can expect to see news about major communities like Berlin or Breslau in every issue, smaller communities are represented far less frequently, so looking at this section can save a lot of time otherwise spent scrolling through endless pages if one is looking for news from a specific village or small city. Deaths or funerals of locally prominent Jews might be mentioned in the local news item as well.

If you are fortunate enough to know about a specific periodical and its date of publication, you can find the item directly. First, select the journal's name in the list of available periodicals. This brings up a journal title page with an associated frame on the left which lists the years available for that publication. Click on the desired year to bring up specific catalogued issues. Upon selecting a precise issue, scanned images of the journal will appear with a mechanism for

1
Sourcebook of Jewish Genealogies and Family Histories, by Irwin Berent and David Zubatsky. Taylor and Francis, 1984. A second edition, in paperback, was published by Heritage Books in 1993.

EDITOR'S NOTE

I tested the system by seeking citations related to Berthold Auerbach, the famous nineteenth century author and storyteller. Entering BERTHOLD AUERBACH into the simple search facility yielded fifteen hits [see page 27]. Selecting the second item in this list produced the following, a somewhat obscure bit of history:

"The Austrian Newsletter informs [its readers] of a curious item. The writer Berthold Auerbach promised the community in Eger to write a novel, the proceeds of which would fund the building of a synagogue in

scrolling through pages. You can magnify each page image for readability and are able to store any of the pages in a personal file by right-clicking on the image. If you are saving an entire article, you must do so one page at a time.

Under the header on the home page are a series of destinations. The SUCHE option initiates the search capability for the indexed publications. Upon making this selection, the search page comes up on the computer's screen. On the left is a search box entitled EINFACHE SUCHE [simple search]. The OK button commences the search. Next to this button are two other terms: ERWEITERTE SUCHE [expanded search] and EXPERTEN SUCHE [expert search]. Clicking on the former brings up another page in which there are a series of input boxes in the left frame. The first is reserved for the search term. The next option is ZEITSCHRIFT [periodical], which is a pull-down list for periodicals included in the indexed portion of the database, followed by ZEITRAUM [time span], which one can use to bracket the time period for each search. Then comes PUBLIKATIONSTYP [publication type] which allows the user to limit the search to various types of articles: ALLE PUBLIKATIONSTYPEN [all types], BEITRAG [contribution], REZENSION [critique], NACHRICHT [news], ILLUSTRATION [picture], SAMMLUNG [collection], MUSIKSTUECK [musical piece], PRESSESTIMMEN [editorial] and ILLUSTRATIONENSAMMLUNG [collection of illustrations]. The next option down is SORTIEREN NACH [sort according to]. The choices here are VERFASSER [author], TITEL [title], JAHR [year] and PUBLIKATIONSTYP [type of publication]. The final option on this frame is TREFFER PRO SEITE [hits per page], underneath which is the OK button to commence the search. Search results appear in the frame on the right. The first line of information provides the total number of successful hits, followed by a navigation bar for the pages in the hit list. Clicking on the book symbol or the author's name will take you to the article. All search variations display their results in this format.

The second option is EXPERTEN SUCHE. Here you can construct a three-member *Boolean* expression which allows for a search employing up to three of any one of the following: author, originator, title or keyword specifier. Other delimiters are allowed, similar to those associated with the expanded search option.

On the initial search page there is also an option for VOLLTEXTSUCHE [full text search]. This feature underwent beta testing in 2004 and was at that time only available for eight publications in the indexed database. At present, the list consists of periodicals with a smaller number of total issues.

Two additional search options are defined to the left of this list: one is GENAU [exact], which is the default option for full text searching, and FREITEXT [free text]. The latter option reduces the need for additional searches by automatically selecting multiple words deriving from a singular root. This is a trivial exercise in English (i.e., Jew, Jews, Jewish) but some German nouns may have up to eight different endings, depending on usage (case and number), as well as adjectival forms which all decline (adjustable endings dependent upon sentence syntax).

Thinking back to the early 1990s, a time during which it was very difficult to obtain reels of German-Jewish periodicals via Interlibrary Loan, this Compact Memory service is an absolutely amazing resource and available from the comfort of your home at no charge.

that spa resort. As much as this offer would bring credit to the author, the community should still not have accepted it." The German extract is shown below.

A different website covers more recent items. It offers archives

Die österreichischen Blätter theilen eine Curiosität mit: Der Dichter Berthold Auerbach habe der Gemeinde von Eger versprochen, einen Roman zu schreiben, von dessen Erlös eine Synagoge in diesem Badeorte erbaut werden soll. So sehr diese Offerte dem Dichter Ehre macht, so hätte sie die Gemeinde doch nicht acceptiren sollen.

of published material worthy of consideration by *Stammbaum* readers. This is Exilpresse Digital, again funded by DFG, and found at http://deposit.ddb.de/online/exil/exil.htm. At press time, the project had undertaken the building of a database holding the scanned pages of twenty-nine periodicals published by the German exile community around the world in the period of 1933–1945.

The index includes such publications as *Aufbau* (Switzerland), *Jüdische Revue* (New York), *Gemeindeblatt der jüdischen Kultusgemeinde* (Shanghai), *Jüdisches Nachrichtenblatt* (Shanghai, also called *The Jewish Voice*), *Orient* (Tel Aviv), *Ordo* (Paris), and *Gemeindeblatt der jüdischen Gemeinde zu Berlin*. Its search engine produced four hits mentioning Berthold Auerbach.

Allgemeine Zeitung des Judentums [1837–1922]
Altneuland [1904–1906]
Bayerische Israelitische Gemeindezeitung [1925–1937]
Berichte für die Lehranstalt für die Wissenschaft des Judentums [1874–1938]
Blau-Weiß-Blätter [Alte Folge] [1913–1919]
Blau-Weiß-Blätter [Führerzeitung] [1917–1921]
Blau-Weiß-Blätter [Neue Folge] [1923–1925]
Cantoren-Zeitung [1881–1897]
CV-Zeitung [1922–1938]
Der Anfang, Vereinigte Zeitschriften der Jugend [Alte Folge] [1911–1911]
Der Anfang, Zeitschrift der Jugend [Neue Folge] [1913–1914]
Der Israelit [1860–1938]
Der Jude [1916–1928]
Der Morgen [1925–1938]
Der Orient [1840–1851]
Die Freistatt [1913–1914]
Die neue Welt [1927–1938]
Die Stimme [Alte Folge] [1928–1938]
Die Stimme [Neue Folge] [1947–1966]
Die Wahrheit [1885–1938]
Die Welt [1897–1914]
Esra [1919–1920]
Frankfurter Israelitisches Familienblatt [1902–1923]
Gemeindeblatt der Israelitischen Gemeinde Frankfurt am Main [1922–1938]
Im deutschen Reich [1895–1922]
Israelitische Rundschau [1901–1902]
Jahrbuch der Gesellschaft für Geschichte der Juden in der Czechoslovakischen Republik [1929–1937]
Jahrbuch der Jüdisch-Literarischen Gesellschaft [1903–1922]
Jahrbuch für jüdische Geschichte und Literatur [1898–1938]
Jeschurun [Alte Folge] [1854–1887]
Jeschurun [Neue Folge] [1914–1930]
Judaica [1934–1937]
Jüdische Arbeits- und Wanderfürsorge [1927–1929]
Jüdische Korrespondenz [1915–1918]
Jüdische Rundschau [1901–1938]
Jüdische Zeitung [1907–1920]
Jüdisches Volksblatt [1899–1905]
Korrespondenzblatt des Vereins zur Gründung und Erhaltung einer Akademie für die Wissenschaft des Judentums [1920–1930]
Menorah [1923–1932]
Mitteilungen aus dem Verband der Vereine für jüdische Geschichte und Literatur in Deutschland [1898–1921]
Mitteilungen des Gesamtarchivs der deutschen Juden [1909–1926]
Monatsschrift für Geschichte und Wissenschaft des Judentums [1851–1939]
Nationalzeitung [1906–1907]
Neue jüdische Monatshefte [1916–1920]
Neue Nationalzeitung [1907–1916]

Neue Zeitung [1906–1907]
Ost und West [1901–1923]
Österreichische Wochenschrift [1884–1920]
Palästina [1902–1938]
Selbst-Emancipation [1885–1893]
Stenographische Protokolle der Verhandlungen der Zionisten-Kongresse [1898–1937]
Sulamith [1806–1843]
Volk und Land [1919–1919]
Wiener Morgenzeitung [1919–1927]
Wissenschaftliche Zeitschrift für jüdische Theologie [1835–1847]
Zeitschrift für Demographie und Statistik der Juden [Alte Folge] [1905–1923]
Zeitschrift für die Geschichte der Juden in Deutschland [1887–1937]

FIFTEEN CITATIONS FOUND FOR BERTHOLD AUERBACH IN COMPACT MEMORY AT END OF 2004

Anonym: [Berthold Auerbach]. In: Sulamith, Jg 8 (1834) Nr 1, S. 196.
Anonym: [Der Dichter Berthold Auerbach]. In: Monatsschrift für Geschichte und Wissenschaft des Judentums, Jg 18 (1869) Nr 1, S. 48.
Anonym: [Der Roman: Das Landhaus am Rhein, von Berthold Auerbach]. In: Monatsschrift für Geschichte und Wissenschaft des Judentums, Jg 18 (1869) Nr 4, S. 189-190.
Auerbach, Berthold: Aus Briefen Berthold Auerbach's. In: Zeitschrift für die Geschichte der Juden in Deutschland, Jg 4 (1890) Nr 3, S. 385-391.
Auerbach, Berthold: Aus Briefen Berthold Auerbach's. In: Zeitschrift für die Geschichte der Juden in Deutschland, Jg 4 (1890) Nr 3, S. 385-391.
Anonym: Nordstetten. In: Im deutschen Reich, Jg 2 (1896) Nr 2, S. 113.
Aram, Max J.: Ghettodichter. In: Die Welt, Jg 3 (1899) Nr 24, S. 11-13.
Auerbach, Berthold: Heines "Rabbi von Bacharach". In: Die Welt, Jg 3 (1899) Nr 24, S. 11-13.
Anonym: Berlin. In: Im deutschen Reich, Jg 7 (1901) Nr 3, S. 165-168.
Auerbach, Berthold: Ohne Titel. In: Ost und West, Jg 1 (1901) Nr 8, S. 627.
Saphra, B.: Berthold Auerbach. In: Ost und West, Jg 7 (1907) Nr 2, S. 73-84.
Anonym: Das Denkmal für Berthold Auerbach. In: Ost und West, Jg 9 (1909) Nr 7, S. 468.
Anonym: Berthold Auerbach. In: Ost und West, Jg 12 (1912) Nr 3, S. 251-256.
Scherlag, M.: Berthold Auerbach. In: Die Welt, Jg 18 (1914) Nr 12, S. 293-294.
Anonym: Czernowitz. In: Die Welt, Jg 18 (1914) Nr 18, S. 446.

THE WALLACH FAMILY

ELIZABETH LEVY

I have been researching the Wallachs (the family of my maternal grandfather) for the past three years. Today our family is largely found in Israel and the U.S.A., with some relatives in Europe and South America. Records show that our family dates back to the small village of Oberaula, in the county of Schwalm-Eder, in Hesse. The Wallachs were one of the earliest Jewish families to settle in Oberaula, apparently moving there from further north — possibly from Witzenhausen, near Kassel, and from there to Rotenburg (an der Fulda) — sometime in the 1600s. There are seventeenth-century records of two Wallach families in Witzenhausen, the home of an important yeshiva which may have received refugees from the Polish pogroms of the early 1600s. We do not know, and probably never will, whether our Wallach family came from Poland at that time.

Our best evidence of the Wallachs's early presence has been found in the regional Jewish cemetery in Oberaula through research carried out by Dr. Barbara Greve. Greve, who lives near Oberaula, researches the Jewish and Christian history of the region in addition to working professionally as a teacher. Her research on the cemetery revealed stones for a Moses (Wallach) Senior who lived in the 1600s, his wife, Ester (died 1698) and her father, Aron ha-Levi (born circa 1570). Aron ha-Levi may have been among the earliest people buried in the cemetery.

Dr. Greve constructed a genealogy of the Wallach family from a variety of sources: the aforementioned gravestones, the documentation of Jewish cemeteries by the Historische Kommission für die Geschichte der Juden in Hessen (affiliated with the Hauptstaatsarchiv Hessen/ Wiesbaden), archival information from the Staatsarchiv Marburg and other published historical papers from the region. She provided us with a fabulous, albeit uncertain family history of the Wallach family of Oberaula, from the 1600s until 1750. Birth, death and marriage records from the Central Archives for the History of the Jewish People in Jerusalem allowed me to piece together extensions to the family tree beginning with David Wallach (born 1750), who serendipitously happened to be the last Wallach appearing in Greve's research [see page 30].

The Wallach name first appears on a *Schutzbrief* [letter of protection] in 1734 with Moses Wallach Jr. (born 1711), son of Elieser and grandson of the aforementioned Moses Senior. It may be assumed, however, that they actually had the name before that time but perhaps did not use it. In Oberaula, surnames were mandated during the reign of King Jerome, Napoleon's brother. Despite this requirement, which was established in 1808, there is evidence that the Wallach surname was being used many years earlier. Judmann Wallach had already been mentioned in 1710 community records as being seventy-six years old. We know from similar documentation that other Wallachs — a Veigel Wallich, for instance — lived in the surrounding area at this time. It is very possible that Wallich was actually a Wallach; the Christian clerks who recorded such information often did not know how to spell Jewish names and would print them as they sounded.

Since many of Oberaula's neighboring villages were also home to Wallachs arriving around the same time and bearing similar first names, we are led to believe that all Wallachs in that area

were related. Due to a regulation limiting the number of Jews in any one location, it is possible that as the family in the north grew, its sons relocated to the south to marry and settle with their own, new families — each picking a different village, yet staying close to one another. However, nothing is absolutely certain about the beginning of the Jewish settlement in this area after 1600, and we can only make speculations from the bits and pieces of the puzzle that fit together.

We do not know where the Wallach name originates. Some people like to think that it comes from the Hebrew spelling of the name — *Vav-Lamed-Chaf* — which also stands for *Ve'ahavta L'Ra'echa Kamocha* [love thy neighbor as yourself]. This is a wonderful interpretation but I doubt that it is the true origin of the name.

Markus and Joseph Wallach of Oberaula, fallen soldiers in WWI.

Barbara Greve has offered additional explanations that seem far more feasible: one, "a person who trades horses," as the Wallachs were indeed horse and cattle dealers; another, the result of a malevolent Christian connecting the circumcision of a Jew with the gelding of a horse — gelding is *Wallach* in German. Clerks registering Jewish surnames often used words with such double meanings.

Local and state archives provide important evidence of the history of the Jews in Oberaula. During this time, the Wallachs were probably its largest Jewish family. Other major families included Heilbrunn, Rosenberg and Rothschild. Like many Jews at the time, the Wallachs of Oberaula supported themselves as cattle traders. A few of them worked in other forms of commerce, such as store ownership.

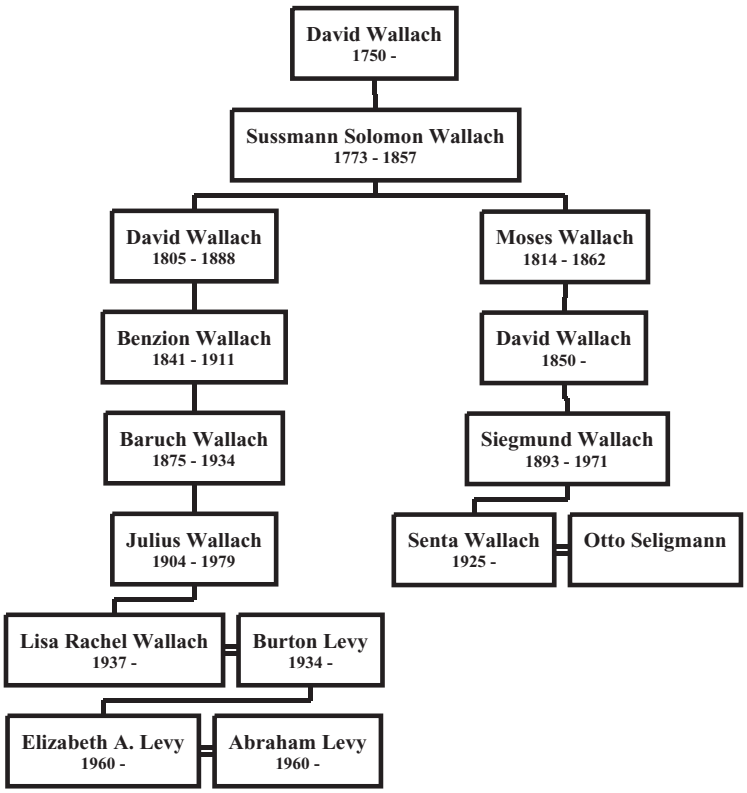
From various family stories and village records we know that the Wallachs and their Jewish friends in Oberaula lived peacefully with their non-Jewish neighbors, taking part in village and state activities and serving in the German army. Two Oberaula Jews fought in Germany's War of Liberation in 1813 and 1814, both of whom were members of the Wallach family: Meyer Rosenberg and Joisel Wallach. Two of the four Jewish soldiers from Oberaula who fell in WWI were also from the Wallach family: Markus Wallach and Joseph Wallach.

On the eve of the Nazi takeover, the community possessed a synagogue, a cemetery, a *mikveh* and a school. The community had been under the leadership of the Marburg district rabbinate, then headed by Mayer Rosenberg. David Wallach had previously held that position for thirty-three years, until his death in 1927.

EDITOR'S NOTE

The recently-published *Dictionary of German-Jewish Surnames* by Lars Menk [Avotaynu Inc., 2005, 796 pages] offers an etymological meaning for Wallach, denoting someone from the territory of Wallachia in Rumania.

Descendants of David Wallach



Oberaula's Jewish school was closed on 1 April 1934 and in 1938 the town's Jewish artifacts were moved to Kassel, where most of them were destroyed during *Kristallnacht*. The synagogue in Oberaula was also ruined at that time.

Between 1934 and 1940 many Wallachs emigrated successfully from Germany. At least fifteen members of the family perished in the Holocaust.

A FIRSTHAND ACCOUNT

Senta Wallach Seligmann, author of the following essay, "My Memories of *Kristallnacht*," was one of the young Jewish residents of the village of Oberaula in the 1930s. She has carried her memories of that night with her to this day. Returning to college in the U.S.A. after her children were grown, Senta wrote these recollections for a class assignment. For me, the significance of this paper is much greater than the high mark she received for it. I visited Oberaula in July 2003, a few months before Senta showed me her composition. Reading it brought the circumstances of that time to life for me as I imagined the impact it must have had on my relatives in Oberaula, whose stories were never told to me.

MY MEMORIES OF KRISTALLNACHT

SENTA WALLACH SELIGMANN

It happened three days before my thirteenth birthday. I was the oldest of three children. My sister was eight and my little brother was four. We lived in a small village called Oberaula, in Hesse. The village had approximately 1,200 inhabitants, but only twenty families were Jewish. Suddenly, we faced *Kristallnacht*.

Before Hitler came to power, we lived very close together with our Christian neighbors. They knew us well. We kept *Shabbos*, dietary laws and went to synagogue regularly. Our Jewish community was quite ordinary.

I played and went to public school with my Christian neighbors. We respected each other's religious beliefs. There were only a few Jewish children of school age. My class had only three Jewish girls. Of course we went to Hebrew School. Since there were not many Jewish children left in the 1930s, a *Lehrer* [teacher] came twice a week from another town to give us Hebrew lessons. We had once had our own *Lehrer*, but he was brutally beaten one day and left Oberaula with his wife before *Kristallnacht*. This turned out to be fortuitous: if he had still remained there, the *Kristallnacht* hoodlums might have killed him and his wife.

In the early evening of 9 November 1938, a sudden rumor ran through the town. "Stay in your homes. Do not go out into the streets tonight. By all means lock your doors and let no one in." No one could tell us what was going to happen. My family went upstairs to my grandmother's apartment, thinking we would be safe. We all huddled together in the living room with only a candle burning so they wouldn't know where we were. Little did we know that it wouldn't make any difference where we were hiding. They would find us all.

Soon we heard the sounds of broken glass and screaming. Our front door was broken down and S.S. men came up the stairs with flashlights shining in our faces. They took my father first and kicked him down the stairs — head first. My father was asking, "Why me, what did I do to you?" The answer was simple: "You are a Jew." At this point, it did not matter whether you had been on good terms with your Christian neighbors or not. The few good neighbors who wanted to help simply couldn't. They repeated the propaganda they had been fed: "You are a Jew, and there are no good Jews."

We were crying and comforting each other. The men took my mother away as well, telling us children that they were taking our parents to our barn next door to burn it down with them inside. Downstairs, thugs were tearing the house apart. They ripped our feather beds open and feathers flew all over the rooms. They took feces from our chamber pots and smeared it all over the bedroom.

They then came for me. Because I was unusually tall and heavy for my age, they no longer considered me to be a child. They said, "The big girl goes, but the two little ones can stay with their grandmother." I hugged my four-year-old brother and would not let him go. I told them I would either take him with me, or they would have to let me stay home with him. To my surprise, they let me take him. Out of the shadows emerged an S.S. man who said he was going

The author with her father, sister and brother in 1934.

The Wallachs board the S.S. Hamburg, bound for New York City, 10 August 1939.

to escort me, so no one would beat me up because I had a child with me. Later I found out that our neighbor had sent the S.S. man to help us because he himself could not. I soon realized that we were on our way to the local prison, where we were put "under protective custody." Others did not have the luck I had and did not fare as well. They were beaten and abused on their way to jail.

When we arrived at the prison, I was thrilled to see my parents again. The marauders had not burned down our barn; that was simply a tactic to scare my grandmother and the children. They had rounded up all the Jewish people, except the very young and the very old. There were two big holding areas, one for the men and one for the women. The prisoners were fearful and screaming; some of the people had been hurt on the way to prison. I remember that one woman had a broken leg, but no doctor or nurse was available until the next morning, when we would be released. My mother, who already had very bad varicose veins in her legs, was beaten with a rubber hose, causing an onset of phlebitis that later developed into blood clots and many other complications. She was only thirty-two years old at the time and never fully recovered.

We spent the night in a detention area. No one would tell us what was happening on the outside. When we were released in the morning, we found out that plenty of looting had been going on during the night. Broken windows lay all over town. They did not burn down our synagogue, which was a regular little house with only one part of it used for prayer services. I presumed they had plans to use the house and that is why they did not burn it down. Instead, they emptied the synagogue of all religious items (prayer shawls, *t'fillin*, *sefer* Torahs and every last prayer book), put them in a pile in the front yard and burned them up. We were able to

salvage some Torahs and some prayer books, but even those were damaged.

We were allowed to return home, but my father grew afraid of what might happen to us the following night. He shipped my mother and the three of us to his brother's home in Hanover, thinking that in a big city we would be safe. He himself stayed, as he didn't want to leave his old mother, who was unable to travel. He was arrested again the following day and sent to Buchenwald. We came home immediately, but were not allowed to see him. He was now a political prisoner.

From this moment on, my mother dedicated all her time and energy to getting my father out of Buchenwald. Some of the "November Jews" [Jews taken to concentration camps as prisoners after *Kristallnacht*] in Sachsenhausen were released after six days' internment. Those at Dachau and Buchenwald began to be released a few days later. Among those permitted to return home were men over sixty, the seriously ill, those who could certify their intention to emigrate and those who agreed to sell their businesses to Aryans for laughable sums.

The "final solution" had not yet been adopted. Rather, the terror, which the "November Jews" were made to endure daily, had been calculated to force them to emigrate at any cost, even if their flight meant leaving behind all they possessed. The release of the prisoners was staggered over several months between 18 November 1938 and the spring of 1939. The cold and ill treatment, together with a typhus epidemic caused by the lack of hygienic facilities in the Jewish barracks at Dachau and Buchenwald, claimed the lives of hundreds of prisoners whose names belong on the roll of victims from *Kristallnacht*. According to estimates, the pogrom and its related incarcerations claimed the lives of close to 2,500 men, women and children, and permanently affected all the others who survived its horror [*Crystal Night*, by Rita Phalmann and Emanuel Feinemann. Coward, McCann, Geoghegan, 1974, p. 139].

My father was released after six weeks in Buchenwald. We were lucky to have relatives in New York City who worked fast and sponsored us with the necessary affidavits. We had a very low number to qualify for visas that were restricted by the immigration quotas. As soon as my mother was able to show the necessary affidavit papers to the authorities, they let my father go. He told us that not a day went by on which some prisoners did not die; many committed suicide by throwing themselves against the electric barbed wire. The camp was very crowded; my father told us how thousands of men were crammed into barracks like sardines in a tin.

From the time my father came home until we finally sailed for New York City on 10 August 1939 we were practically under house arrest. We were not permitted to conduct business, patronize stores or go out at night. Children were no longer allowed to go to public schools. Our schools and teachers were taken away. We started to pack our belongings and discarded whatever we could not bring along. We sold some furniture for very little, but the house, barn and fields were all taken away from us, quite legally; immediately after *Kristallnacht*, laws were passed and regulations were issued stripping Jews of their remaining property and banishing them from German society. Jewish organizations were dissolved, their publications banned as a penalty for the damages done on *Kristallnacht*. A fine of one billion *Marks* was exacted from the Jews.

I suppose it didn't matter that we were not paid for our property since we were not even allowed to take money out of Germany. At this stage of the game we were plain lucky to escape before the war started.

My grandmother was settled in Frankfurt am Main and was later deported to Theresienstadt. It was a terrible feeling to abandon her, but she was too old to be issued a visa. Being responsibile for a wife and three young children, my father had no choice but to leave her behind.

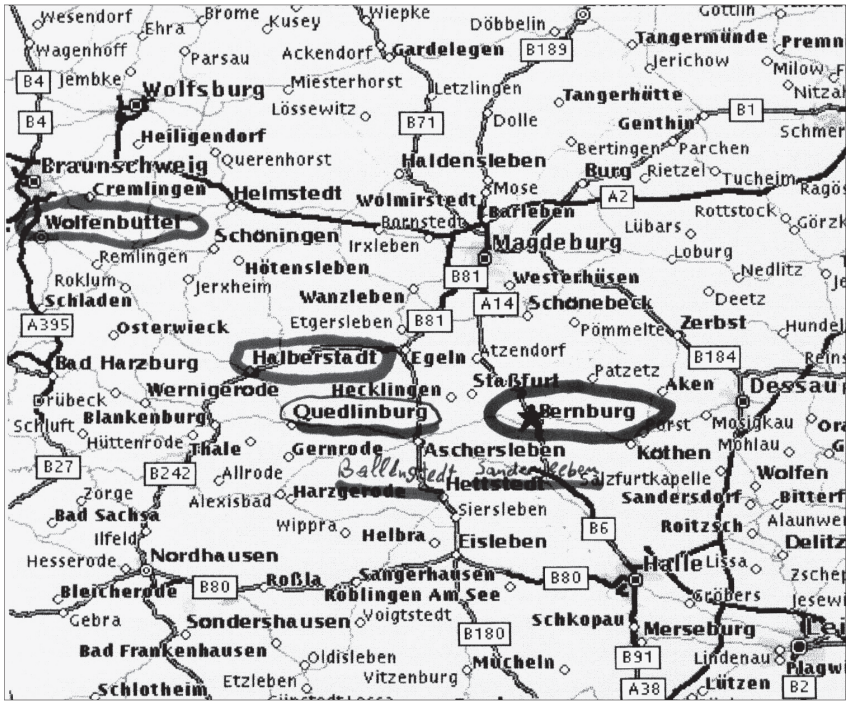
I was very grateful to the United States of America when we arrived in New York City. A thirteen-year-old child with her parents, sister and brother, escaping the Nazis and being welcomed with open arms by relatives upon arrival in New York, was surely the result of a miracle. Little did I realize that President Roosevelt, adored then by all refugees, could have done more to help save those unable to escape. Now I see that we became bystanders, wittingly or not.

EDITOR'S NOTE

Roosevelt's role in providing a sanctuary for European Jews before America entered WWII is a controversial issue. Hans George Hirsch, a member of *Stammbaum*'s advisory committee has offered his analysis of the situation:

"Because of public opinion — a faulty interpretation of the economics of the Depression and widely prevalent anti-Semitism — the U.S. immigration quota for natives of Germany was not fully used during the first five years of Nazi rule in Germany (1933–1937). In 1938 — months before *Kristallnacht* — Roosevelt convened the International Conference on German-Jewish Refugees in Evian-les-Bains, France to find havens of refuge for Jews clamoring to escape Germany and Austria, and insisted that German and Austrian immigration quotas be fully used. He declined, however, to submit a bill to Congress, fearing that instead of liberalizing immigration, the Congress might curtail it. A proposal to permit the immigration of children to the U.S.A. — similar to the British *Kindertransport* — failed, as did a bill introduced by Representative Dickstein of New York to permit immigration into Alaska and a proposal to mortgage future German and Austrian immigration quotas in exchange for the immediate rescue of German and Austrian Jews."

— HANS GEORGE HIRSCH


Wesendorf
Ehra
Brome
Kusey
Wiepke
Döbbelin
Tangermünde
Premn
Wagenhoff
Parsau
Ackendorf
Gardelegen
B189
Jerichow
Milow
B4
Jembke
Wolfsburg
Miesterhorst
Letzlingen
Tangerhütte
Nitzal
Lössewitz
B71
Dolle
Genthin
B1
B4
Heiligendorf
Bertingen
Parchen
Schmer
Braunschweig
Querenhorst
Haldensleben
Burg
Rietzel
Tucheim
Cremlingen
Helmstedt
Wolmirstedt
Mose
A2
Rago
Wolfenbüttel
Barnstedt
Barleben
Rottstock
Lübars
Schöningen
Irxleben
Magdeburg
Görzk
Remlingen
Hötensleben
Loburg
Nedlitz
Roklum
Jerxheim
B81
Westerhüsen
Schladen
Wanzleben
A14
Schönebeck
Deetz
A395
Etgersleben
B81
Pömmelte
Zerbst
Osterwieck
Hundel
Bad Harzburg
Halberstadt
Egeln
Atzendorf
B184
Patzetz
Staßfurt
Aken
Dessau
Wernigerode
Hecklingen
Prübeck
Quedlinburg
Bernburg
Blankenburg
Schluft
Hüttenrode
Thale
Gernrode
Aschersleben
Köthen
Mosigkau
Mühlau
B27
B242
Allrode
Ballenstedt
Hettstedt
Alzfurtkapelle
Wolfen
Zorge
Alexisbad
Harzgerode
Sandersdorf
Bitterf
Bad Sachsa
Siersleben
Ilfeld
Wippra
Helbra
Eisleben
B6
Roitzsch
Alaunwe
Delitz
Hesserode
Nordhausen
Halle
Lissa
Roßla
Sangerhausen
B80
B80
Zsche
Bleicherode
Köblingen Am See
Gröbers
Jesewi
Gebra
Sondershausen
Voigtstedt
Schkopau
Merseburg
B180
Bad Frankenhausen
Oldisleben
Mücheln
B91
Lindenau
Lützen
Schlotheim
Etzleben
Vitzenburg
A38
B2

LOOKING FOR THE MISSING LINK

ELI SAMSON

Bernburg, on Germany's Saale, is located in today's state of Saxony-Anhalt; no more than 400 Jews have ever lived there at the same time. Wolfenbüttel is a small city near Braunschweig in today's state of Lower-Saxony; never have more than 300 Jews lived there at once. The distance between these two cities is about 100 kilometers [60 miles].

Large Samson families have existed over many years in both Bernburg and Wolfenbüttel. The family trees of the Samsons in both of these locations show birthplaces of many respective spouses to be from townships in between these two locations (e.g., Quedlinburg, Sandersleben, Ballenstedt and Halberstadt). Since their Jewish communities were not very large, marriage among Jewish brides and grooms from nearby townships was a common practice. These patterns of marriage convince me that close family connections must exist between the Wolfenbüttel and Bernburg Samson families.

THE BERNBURG BRANCH OF SAMSONS

My late father Eugen Samson was born on 30 June 1896 in Potsdam, outside Berlin, where Prussian kings resided until the end of WWI. My paternal grandparents are buried there. Like all young German-Jewish patriots in the early twentieth century my father volunteered to serve in the German army when he turned eighteen. He was severely wounded and his left leg was amputated below the knee. He never talked about his experience during the war — and we did not ask. His disability became an accepted fact and did not prevent us from being a happy and normal family.

As often happens in later life, I became interested in my family's history; but unfortunately all of the people who might have provided me information had died. To know more about the military career of my father, I made an inquiry at a German military archive and they sent me a detailed history of his military service. I learned that he served on the eastern front, that he was once wounded in Bialystock and that he was later severely wounded in Russia. He spent over a year in several hospitals and rehabilitation centers and received the Iron Cross for bravery. After the war he married my mother and moved to Breslau where my brother and I were born. With great foresight we immigrated to Palestine in 1933. My father passed away in 1955.

Eugen Samson as a soldier in the German army during WWI.

In 1994, when what was once East Germany opened to tourists from the west, I went to look for my roots. After a long search, I found the Jewish cemetery in Potsdam. There were about 200 graves surrounded by a high wall. The oldest tombstones were three hundred years old. Finally, I found the grave of my grandparents in the penultimate row: Paul Samson (born 27 February 1851, died 2 September 1920) and Ottilie Samson, née Abramovski (born 13 February 1851, died 16 July 1925 — two weeks before I was born).

It was quite a shocking experience to find myself on the spot where my parents had probably stood in sorrow while burying my grandmother seventy years earlier. Not one family member had visited the grave since 1933.

The Jewish cemetery in Potsdam.

The Potsdam authorities sent me the birth and death certificates of my grandparents; I learned that my grandfather was born in Bernburg, and that my grandmother was born in Marienwerde, in West Prussia. (Marienwerde is now Kwidzyn, in Poland.) I did not succeed in obtaining any further information about her ancestry in that location.

Jews have lived in Bernburg since 1301. Around 1810 they were required to adopt family names and during the nineteenth century established schools, synagogues, cultural organizations and professional and commercial societies. A very successful bank named Bankhaus Gumpel and Samson was founded, remaining open until 1935, when Nazis confiscated the business.[1]

From the *Gedenkstätte für Opfer der N.S. Euthanasia* [The Memorial for the Victims of the National Socialist Euthanasia Program] in Bernburg I received valuable information about my grandfather's family, data that was heretofore completely unknown to me.[2] The *Gedenkstätte* informed me that in the cemetery of Bernburg, which opened in 1823 and closed in 1954, there are thirteen graves with the family name SAMSON. There is no longer a Jewish community in Bernburg; the last Jew, a survivor of the Holocaust, died there in 1954.

A descendant chart outlining three generations [see page 38] reflects my first discoveries. Through JewishGen [www.jewishgen.org] and other Internet sources, I was able to further detail my family tree as follows:

GENERATION ONE

I was unable to establish the location of Löser-Lazarus Samson's birth, nor the circumstance surrounding the adoption of the surname SAMSON. His wife, Johanne Reichenbach, was born in nearby Ballenstedt. They had six children.

GENERATION TWO

Lazarus's son Simon Samson, who married Johanne Michaelis from the neighboring village of Sandersleben, became a well-to-do textile merchant. Two of Simon Samson's siblings, the twins Nathan and Carl, married sisters Lina and Friedrieke Gumpel; they each had many descendants

1
Geschichte der Stadt Bernburg [A history of the town of Bernburg], by Volker Ebersbach. Anhaltische Verlagsgesellschaft M.B.H., 1998.

2
Private correspondence with Bernburg and Wolfenbüttel authorities.

who became respected citizens and merchants. Names and addresses of Samson homes and businesses appear in every annual directory of Bernburg since 1888.

GENERATION THREE, FOUR, FIVE, SIX AND SEVEN

Information from Paul Gumpel,[3] a researcher of Jewish history in Bernburg, disclosed the existence of yet another daughter of Simon Samson: Emma (born 1860). She and her two brothers Hugo and Paul were the only children to have descendants. These progeny have spread today all over the world. The family tree of the Bernburg Samsons which I was able to compile includes names of 173 members, across eight generations.

Simon's son, Paul Samson (my grandfather) was born on 27 February 1851 at 11:00 P.M. on the dot; on the birth announcement my great-grandfather stated with joy the birth of a healthy son. Paul married Ottilie Abramovski, with whom he moved to Potsdam and bore four sons and one daughter. Two of their sons, Walter and my father Eugen, married and today have four generations of descendants living in Israel.

3
Database of Jewish Families from Bernburg, by Paul Gumpel, Oakland, California.

THE WOLFENBÜTTEL BRANCH OF SAMSONS

Ten years ago, before the age of the Internet, I noted in a book by Nachum Gidal[4] a picture of the graves of the Samson family in Wolfenbüttel. I became curious and asked at the German Embassy in Israel how to contact and seek more information about the Jews of this town. Since that time, I have obtained a wealth of information regarding the Samsons of Wolfenbüttel.

In the year 1697, the Duke of Braunschweig recognized Marcus Gumpel Fulda (ben) Moshe as a *Schutzjude* [protected Jew], allowing him and his family to settle in Wolfenbüttel. His sons and grandsons became the Duke's bankers. Three grandsons — Philip, Meyer and Hertz — changed their family name to SAMSON after the first name of their father, Samson Gumpel.

The Samson brothers established the Samson *Legatenfond* [trust fund], which aimed to establish a school for children of the Jewish confession, help poor members of the Samson family, donate dowries to poor brides of the Samson family and help maintain the local synagogue.

Ultimately, Hertz Samson left Wolfenbüettel for Braunschweig where he became the rabbi of the duchy. Meyer Samson left for Amsterdam. There he married twice and died in 1783. I found details of the Meyer Samson family in a list of Ashkenazi Jewish inhabitants of Amsterdam in the eighteenth century.[5] One of his sons changed the family name to Sterck.

4
Juden in Deutschland von der Römerzeit bis zur Weimarer Republik [Jews in Germany from Roman Times to the Weimar Republic], by Nachum T. Gidal. Bertelsmann Lexikon, 1988. 440 pages.

5
See the inventory, compiled by Moshe Mossel and published by the Hebrew University's Center for Research on Dutch Jewry, at www.dutch-jewry.org/mokum/mokum_e.html.

THE SAMSONSCHULE OF WOLFENBÜTTEL

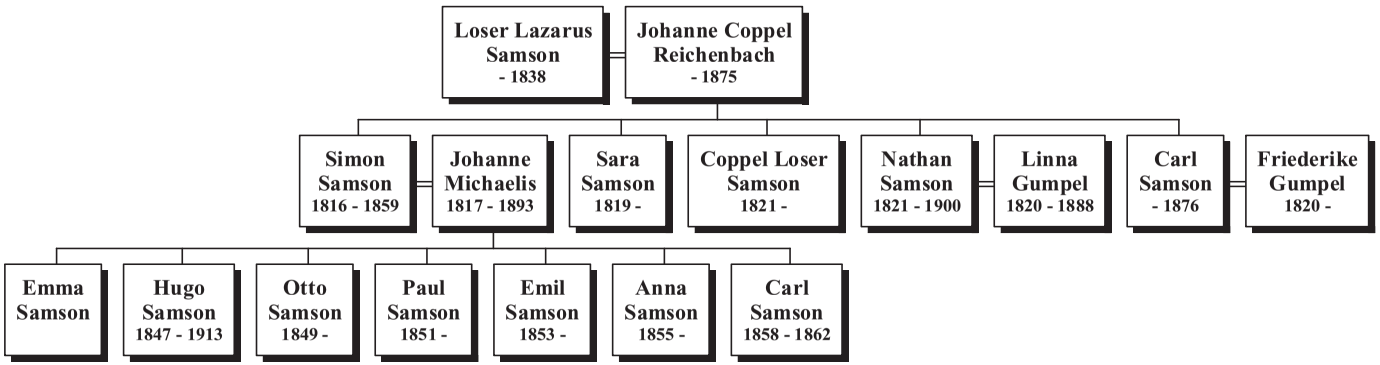
In 1786, Philip Samson founded a Talmud Torah, which later became the *Samsonschule* [Samson school] for poor Jewish children.[6] In its first years, only religious subjects were taught in the school. In 1806, secular subjects were added. With the financial help of the Samson trust fund, the school was enlarged and the curriculum enhanced with subjects like mathematics, philology and literature.

In 1843, Samson School became known as the Samson Free School for Higher Level Studies and a new building was added. The school became famous all over the Jewish world. In 1886, its "hundred years anniversary" was celebrated in style, with the participation of its graduates living in New York, London and many places in Germany. Local dignitaries were also present. In 1888, the school was recognized by the Duchy of Braunschweig as an equivalent to general schools and gained the authority to award diplomas.

Among its many famous graduates were Leopold Zunz and Emile Berliner. Zunz (1794–1886), who had begun his studies at the age of thirteen, was teaching mathematics and languages there by the time he was sixteen. He later became the well known leader of scientific

6
Zur Geschichte der Wolfenbüttler Samsonschule (1786-1928) [To the History of the Samson School in Wolfenbüttel], by Hans Schulze. Municipality of Wolfenbüttel, 1964.

Descendants of Loser Lazarus Samson



Jewish research in Germany. Emile Berliner (1851-1929), who invented the gramophone and many other applicances, was also a vigorous advocate in the U.S.A. for milk pasteurization.

After WWI the number of registered pupils decreased significantly and all the assets of the trust fund became valueless due to staggering inflation. By 1928, when the *Samsonschule* was closed, more than 700 pupils had finished their studies. The school had been open for 142 years.

THE SAMSON FAMILY TREE

In 1912, the third edition of the *Stammbaum der Samsonschen Familie* [Samson family tree] was published by the administration of the Samson trust fund and signed officially by Dr. O. Magnus, a lawyer from Braunschweig; G. Cohen, an economist from Hannover; and by Isidor Samson, from Wolfenbüttel.[7]

The main purpose of this publication was to enable all members of the family to prove their family connection in order to claim their legal rights with respect to the Samson trust fund. It was quite worthwhile to be a Samson relative since the total assets of the fund were estimated in 1912 to be about 750,000 *Mark*, with an additional value of 380,000 *Mark* for the plot of land and the building. The total estate would be a very large fortune today.

This Samson family tree includes seven large tables and thirty-one pages containing the names of more than 2,500 relatives. The tree boasts seventy-five Cohens, sixty-five Samsons, fifty-eight Meyers, fifty-four Nathans, fifty-three Wertheims, forty-one Jacobsons and thirty-six Gumpels. The rest of the names appear less than thirty-five times. Unfortunately, not one of the Samsons cited in this publication can be directly connected to Bernburg.

The last Samsons mentioned in the *Samsonschen Stammbaum*, who may have descendants somewhere around the globe today, are:

— Leopold Samson (1841–1907), married to Ida Mosheim
— Henry Samson (1832–1908), married to Endie Moses
— Otto Samson, born 1857, married to Jenny Israel
— Walter Samson, born 17 January 1905
— Henry Samson, born 19 August 1910

Descendants of the Wolfenbüttel Samsons may have also moved to Amsterdam.

THE MISSING LINK

I have long sought a family connection between the two major Samson branches in Bernburg and Wolfenbüttel. Is there someone who can help me find contemporary descendants of the Wolfenbüttel Samsons and the missing link between them and *my* Bernburg Samsons?

7
Stammbaum der Samsonschen Familie [Samson family tree], Samson trust fund, Hannover, 1912.

A VISIT INTO THE PAST

CHARLES H. MARKS

In the spring of 2003, I decided to further explore my family's history and the archives where a German friend, Elisabeth Boehrer, had so diligently conducted research. I also wanted to personally express my appreciation for her work. She had been interested in the history of the once-resident Jewish families of Schweinfurt, an industrial town in northern Bavaria where my family lived before our emigration. Elisabeth had researched police files and other archives, as well as cemetery records for information about the Jews of this area. She had been readily keeping me informed regarding her discovery of data relevant to my interests. As a result of her efforts, as well as those of others described below, I was able to build my family tree shown in an abbreviated descendant chart [see page 43]. In recognition of her devotion to Jewish history and the assistance she has provided the area's former Jewish residents in finding their roots, Elisabeth was awarded a Certificate of Commendation as part of the ceremonies of the Obermayer German-Jewish History Awards held in Berlin in January 2004.

MY FAMILY ORIGIN

As seen from our family tree, the Marx family traces its origin back to Manasses Marx who was born in the late eighteenth century. His son Samuel settled in Edelfingen (a small town in Württemberg near Bad Mergentheim) where my father Sigmund Marx, one of eight brothers and sisters, was born in 1878. My grandfather was Heiman Marx, a *Getreide Händler* [merchant in animal feeds] who lived out his years with his wife in the same town. They were both buried in a nearby Jewish cemetery at Unterbalbach (Stadt Lauda-Königshofen, Main-Tauber Kreis).

As a young man, my father moved to nearby Würzburg where he worked as a salesman in a clothing store. There he met and married my mother. After a few years, he joined a large winery, Marcus Marx GMBH, founded in nearby Schweinfurt in 1874 by its eponym and owned by his son, Alfred. My parents settled in Schweinfurt, and my brother and I grew up there.[1] After some years, my father became a partner in the company. I subsequently found out that they had become suppliers to the King of Bavaria and the Crown Prince of Sweden.

My parents were obviously looking forward to a comfortable life but they, like so many others, fled Germany upon the approach of the National Socialists. They were fortunate to obtain passage to the U.S.A. via Portugal in as late as March 1940, but left penniless. My mother's and father's siblings also managed to escape to the U.S.A. and South America.

Due to my father's foresight, my brother Gerard and I, both in our teens, were able to leave Germany as early as 1936, arriving in Manchester, England where I went to grammar school (high school equivalent in the U.S.A.) and college. My father had arranged to transfer much-needed money for our support through a Jewish organization in Berlin called HILFE UND AUFBAU [help and reconstruction]. The Nazis subsequently stopped this arrangement and I received

1
Schweinfurt was a small, semi-industrial town in the Unterfranken area of Bavaria, whose Jewish population amounted to around 400 prior to the onset of National Socialism. In 1942, the ninety remaining Jews of Schweinfurt were deported "to the East". Jewish family surnames included BERLINGER, FRANK, FRANKENBERGER, LEHMANN, MOHRENWITZ, SCHELTZER, SILBERSTEIN and WALTER. Two rabbis, Dr. Salomon Stein and Dr. Max Koehler, were residents.

further financial help from the Bloomsbury House, a Jewish charitable organization in London. My brother obtained a temporary job in a shoe factory in Blackburn owned by Mr. Newman, a German Jew.

In the meantime, my parents had settled in New York where they managed to make a living. Through a relative they obtained an affidavit for my brother, who joined them in 1941. After being discharged from the U.S. Army after WWII, my brother moved to Chicago in order to run a cousin's hide business. In 1950, I made my way to the U.S.A. to join my parents in New York. Later, I moved to Chicago, where my brother lived, and pursued my career as an engineer.

Mug shots of Sigmund Marx taken by the *Gestapo* in 1938.

A REVELATION IN SCHWEINFURT

I met Elisabeth Boehrer on a sunny day in May 2003 in Schweinfurt. She took me by car to Würzburg and led me to the State Archives,[2] located in the old Bishop's *Residenz*. Our files were waiting for us as we arrived. I discovered records of the *Wiedergutmachung* [restitution for German-Jewish survivors] process, which appeared to cover the disposition of Marcus Marx GMBH and associated properties owned by the business and by Alfred Marx. It became obvious upon reading these documents that the partners of the business sold the company under duress at a price dictated by Nazi representatives.

The reparation settlement in 1951 under the postwar *Wiedergutmachung* process amounted to 23,500 *Deutschmark*. I remember my father telling us in the late 1950s that a *Deutschmark* was equivalent in purchasing power to a U.S. dollar although the official exchange rate was slightly over four *Deutschmark* to the dollar. The ruling seemed inadequate for what had been a thriving business with a substantial inventory before the Nazis forced the sale. I do not know how much my parents actually received. These cases are now, of course, a matter of history.

As I finished looking through these files, the archivist presented me with another document, a file compiled by the *Gestapo* concerning my father. I learned that these documents had been sealed for sixty years and had only recently been made public. I was the first to see these papers and was shocked when I confronted their contents. I remembered that my father, who was sixty years old at that time, had been imprisoned following *Kristallnacht*. I saw the actual date of the arrest: 10 November 1938.

The folder contained mug shots of my father, portraying him as a criminal. An attached medical report stated that my father had been stricken by polio, that his left arm and leg were shortened, his pulse was ninety but increased to 120 after six knee bends. His blood pressure was 160 millimeters, his heart was "enlarged" and "calcified" and he was short of breath. The conclusion was reached that he was *Nicht Lagerfaehig* [not suitable for a work camp].

2
It is my understanding that Gestapo documents and files (*Akten* of the *Geheime Staaatspolizei*) were found in three places since the end of WWII: Würzburg, Düssedorf and Neustadt on the Weinstrasse.

I also found an appeal written by my father on 14 November 1938 and addressed to the mayor of Schweinfurt pleading for his release. He substantiated the plea by saying he had a clean record and was never politically active. He also made the revealing statement that his political views were "right wing" and he had "consistently" voted for the *Deutschnationale Partei* (a nationalistic right wing party) because they allowed Jews to live in Germany. He had never made financial contributions to any party. He asked to be released from custody for obvious medical reasons and was freed on 18 November 1938.

I had always known what my parents experienced in those days but here I was confronted with direct evidence of the Nazi treatment of Jews. Although my parents managed to escape, I now had a deeper understanding of the humiliation and anxiety they and so many others endured.

ONWARD TO EDELFINGEN

I next made my way to Bad Mergentheim since I was referred to Dr. Egbert Hornig, a minister who was the leader of the Evangelical (Protestant) Christians in that area. Dr. Hornig guided me to the Jewish cemetery near Edelfingen. The cemetery was protected by an iron fence and locked gate for which he had the key. He led us directly to my family's gravestones. To my amazement he began to translate their Hebrew inscriptions, which I was unable to read or understand. He also pointed out the burial places of my grandparents and great-grandparents. While some of the gravestones were weathered, the inscriptions difficult to decipher, my grandparents's marble stone showed little deterioration. I remember my father telling me that he was happy to be able to afford marble gravestones for his parents because he knew the stones would last.[3]

On my return to Bad Mergentheim, Dr. Hornig took me to his office where he presented me with an *Ahnentafel* produced by his friend Dr. H. Behr, a local high-school teacher. It showed our family tree going back to the 1700s. He explained that he and a friend had researched the history of local Jewish families, including our own, as far back as they could go by referencing the Edelfinger *Familienbücher* [family books]. He apologized for the fact that he had only a pencil sketch at the time but said that it nevertheless contained pertinent information about past generations (included in the family tree). He also pointed out to us a stone that he had recovered from the old synagogue in Edelfingen, and said that as far as he knew, it had served as a wedding symbol in those days.

I later discovered that this was a wedding stone, typically attached to the wall of a synagogue and facing the courtyard where marriage ceremonies took place [see page 43]. It was customary to break the ever-present glass at the end of the wedding ceremony by hurling it against this decorative stone. The inscription, "the voice of gladness, the voice of joy, the voice of the bridegroom, the voice of the bride" is culled from a portion of blessings for brides and grooms and recited during the ceremony.

MEETING CITIZENS OF SCHWEINFURT

In a surprising aftermath, I met a former school friend Gretl Silberstein (now Margarita Calvary) in Schweinfurt. Margarita had become a well known artist in Europe and had been invited by a local art foundation to exhibit her art work in that town. On this occasion, Margarita had accepted an invitation to address a meeting of citizens to answer questions about the Jewish experience under Nazi rule. I was asked by the chairwoman to participate in this presentation. The meeting took place in a large auditorium at the local high school. Some 300 people attended, including high school students and older citizens. We were asked many detailed questions about how we fared under the Nazis, how our parents managed to start new lives abroad after giving up their possessions, how "bad" *Kristallnacht* really had been.

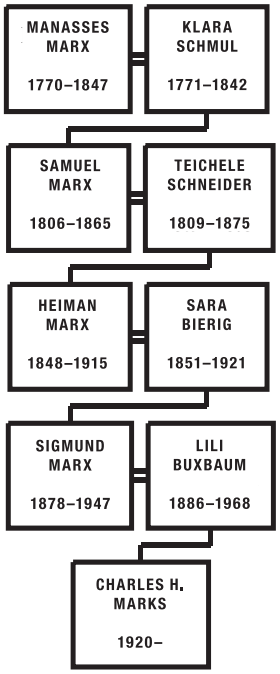
3
Records of the Jewish cemeteries in southern Germany are available in the Heidelberg archives of the Zentralarchiv zur Erforschung der Geschichte der Juden in Deutschland. This library contains photographs and descriptions of gravestones in Jewish cemeteries, including those for the cemetery of my interest in Unterbalbach. Visit: www.uni-heidelberg.de/institute/sonst/aj/friedhof/badenwue/projekte/f-bw.htm.

A book of Margarita's work contains a foreword by former Schweinfurt Mayor Kurt Petzold, who also heads the art foundation that had invited her, and includes the following moving statement of his feelings about the events of the past [translated from the German]:

The unimaginable terrible event which is generally referred to as the Holocaust did not take place in the remote past nor on a distant planet, but barely two generations ago, also here in our town. Citizens were the perpetrators and citizens were the victims. Citizens were the silent majority which looked away. What began with separation and defamation ended in the gas chambers of Auschwitz and Theresienstadt. Democratic vigilance is required — from each of us, also from our youths, also here in our town — so that such events will never be repeated.

I could not predict at the outset of my trip to Germany how I would react or how I would feel after confronting my past. Looking back at this experience I now realize more vividly than before my family's tribulations during those terrible times. This tragedy seems particularly disturbing in light of my family's long history in that country. Perhaps the most poignant part of the trip was my interaction with local Germans of varying ages who displayed great interest in assisting me in my quest of the past. The words of Mayor Petzold encouraged me to believe that there was hope for a brighter future.

DIRECT DESCENDANTS OF MANASSES MARX



EDITOR'S NOTE

Perhaps the most vivid and well preserved example of a wedding stone is shown on the cover of this issue of *Stammbaum*, still mounted today on the exterior wall of the oldest synagogue located in Eppingen, Baden-Württemberg. This edifice was converted into living quarters after the inauguration of a new synagogue in 1873. During the time of National Socialism, one of its non-Jewish tenants protected the stone from curious Nazi officials by hiding it under a protective wooden cover. The Hebrew inscription surrounding the rosette in the center reads MAZEL TOV on the top, and the abbreviations read *Kuf Shin* (for *Kol Sasson*) and *v'Kuf Shin* (for *Kol Simcha*) on the right, and *Kuf Chet* (for *Kol Chatan*), *v'Kuf Kaf* (for *Kol Kalah*) on the left.

TOPICS AND EVENTS

COMPILED BY GEORGE ARNSTEIN

KLAIPEDA-MEMEL

An exhibit celebrating 100 years of Jewish life in Memel, the most northernly port in Prussia (now Klaipeda in Lithuania), will open this fall. The project is being organized by the Institute for Archaeology and History of the Baltic Region (University of Klaipeda), the Association for Culture and History, Jews in East Prussia and the Klaipeda Jewish Community. At Pranas-Domsaitis Gallery, Liepu g. 33, LT-92145 Klaipeda. Curated by Dr. Ruth Leiserowitz. Contact: ruth@leiserowitz.de. On view from 25 September–25 November 2005.

BRESLAU/WROCLAW

A new website (in German or English) offers a name list from 1809, and *Adressbuecher* from 1832 and 1941 which appear to include few, if any, Jewish names. Also included are a list of *Beamten* [officials] in 1912 and a list of current *Standesämter* [civil registry offices]. What is perhaps most valuable about this site is a visitor's ability to post individual or family names of interest so that other readers may contact them. Visit: www.breslau-wroclaw.de/de/breslau/history/jfhn. (Reported by Peter Lande.)

NAME ADOPTIONS

Wolfgang Fritzsche is a professional genealogist in Wiesbaden. He is accumulating and has posted online many name adoption lists, primarily but not exclusively related to Hesse (the state around Frankfurt). Try www.a-h-b.de: click on PROJEKTE [project], then FAMILIEN FORSCHUNG [family research], which offers a link at the bottom to "Name Adoption Lists" in English, organized by the name of the locality. Additional submissions are welcome. Contact: info@a-h-b.de.

DATABASE OF HOLOCAUST VICTIMS

On 22 November 2004, Yad Vashem uploaded its central database of Holocaust victims's names to its website. This international undertaking attempts to reconstruct the names and life stories of all who perished in the Holocaust. The database — a work in progress derived from pages of testimony, historical documentation and other sources — is estimated to contain close to three million names. Some missing names still linger in the memories of survivors or in the lore of their families. "We urge Jewish families around the world to check the database for the names of Holocaust victims that they know, and to submit unrecorded names via the site." Visit: www.yadvashem.org.

ALZENAU, FRANCONIA

Local researcher Oded Zingher has finished documenting the entire Horstein cemetery, which serves Alzenau, Horstein and Wasserlos with about 250 existing headstones dating from 1810 to 1938. The book — *Alzenauer Beiträge zur Heimatgeschichte, Ehre Deine Eltern, der jüdische Friedhof in Horstein* — includes a name register (index) and an orientation plan for the graves. Published by Stadt Alzenau and available for €8, plus shipping fees. To order, contact: Adrienne Uebbing, Hanauer Strasse 1, D-63755 Alzenau, Germany. Tel: +49 6023 502 184; Fax: +49 6023 502 177. E-mail: alzenau@alzenau.de.

BAVARIA

A helpful historical overview of Jewish life in Bavaria is published at www.br-online.de. The site leads to Bavarian broadcasting, but try SUCHEN [search] then enter JUEDISCHES LEBEN for a massive presentation with pictures and genealogical data. Surprisingly, it does not contain links to Bavarian websites such as the excellent compilation (in English) by Susanne Rieger and Gerhard Jochem at http://home.t-online.de/home/RIJONUE, which in turn has links that include Israel Schwierz's cemetery listings.

AUFBAU

The newspaper *Aufbau* had been the voice of German-Jewish émigrés since 1934. Founded in New York by exiled Germans, the weekly provided news, features by prominent writers and intellectuals, and pages of personal announcements

related to happy events as well as deaths. It served as a beacon with respect to the events unfolding the Jewish community in Germany and provided an early alert concerning the atrocities of the Holocaust. After WWII, the newspaper became a vehicle for individuals searching for survivors. Due to diminishing subscribers, *Aufbau* finally gave up publication in the early months of 2004.

Swiss successor organization J.M. Jüdische Medien A.G. acquired the rights to continue publication. *Aufbau* is now distributed monthly. For more information and subscription details, visit: www.aufbauonline.com.

HOUSE OF DAVID FAMILY REUNION

A Jewish gathering some 3000 years in the making is planning to unite the descendants of the Royal House of David. This historic event will take place in Jerusalem 5–7 June 2007 on the fortieth anniversary of the reunification of Jerusalem, symbolizing the forty-year reign of King David. Visit: www.davidic-dynasty.org.

STARTING OVER

This year marks the 350th anniversary of the arrival of America's first Jews. Within this context, the Leo Baeck Institute has mounted *Starting Over: The Experience of German Jews in America*, a new exhibit focusing on the contributions of German-speaking Jews to their new homeland. The exhibition contains materials from the nineteenth century to the present and will be on view until 15 November. For more information and gallery hours, visit: www.lbi.org/exhibitions.html.

2005 OBERMAYER AWARDS

Five outstanding Germans were honored on 27 January (Germany's Holocaust Memorial Day and the sixtieth anniversary of the liberation of Auschwitz) as they received the fifth annual Obermayer German Jewish History Award in recognition of their extraordinary contributions toward the preservation of Jewish history, culture and religious sites in their local communities.

Gunter Demnig (Cologne) introduced *Stolpersteine* [stumbling stones], increasingly found in many German cities on sidewalks in front of residences of Holocaust victims, often as the only physical memorial with which to remember their lives.

Robert Krais (Ettenheim, Suedlicher Oberrhein) was present when Israeli athletes were murdered at the 1972 Munich Olympic Games, an event that inspired Krais to promote better understanding among Germans and Jews, especially through sports exchanges between Germans and Israelis.

Dr. Heinrich Nuhn (Rotenburg on the Fulda) has inspired his students and others to research Jewish history and communicate their findings through articles and websites.

Wolfram Kastner (Munich) has, through public action, stimulated people, especially in Munich, to re-examine Germany's past.

Ilse Vogel (Üchtelhausen) has reconnected Jews from throughout the world with the town of Diespeck through archival research and personal interactions.

The jury for the final selection included Werner Loval (Jerusalem), Karen Franklin (New York), Ernest Kallmann (Paris), Sara Nachama (Berlin), Ernst Cramer (Berlin), Walter Momper (Berlin) and Arthur Obermayer (Boston), who initiated the awards. A number of nominees whose work was considered worthy of recognition received Certificates of Commendation.

Sponsored by GerSIG, the German Jewish Community History Council and the Office of the President of the Berlin Parliament, the awards were presented in the Plenary Chamber of the Berlin Parliament on the occasion of German Holocaust Memorial Day. Visit: www.obermayer.us/award.

Gunter Demnig, Heinrich Nuhn, Robert Krais, Ilse Vogel, Arthur Obermayer and Wolfram Kastner. Photograph by Gesche Cordes.

BOOK REVIEWS

Rescued from the Reich: How One of Hitler's Soldiers Saved the Lubavitcher Rebbe, by Bryan Mark Rigg. Yale University Press, 2004. 284 pages.

This is the second book by Bryan Mark Rigg that deals with Jewish soldiers serving in the German military during WWII. Its predecessor, *Hitler's Jewish Soldiers: the Untold Story of Nazi Racial Laws and Men of Jewish Descent in the German Military*, was reviewed in *Stammbaum 24*.

Here Rigg takes one of the lightly mentioned officers in the first book — Colonel Ernest Bloch, a half-Jewish man who hardly occupied more than a few lines and a buried footnote — and makes him the central figure in spiriting the Lubavitcher *Rebbe* Joseph Schneersohn out of Warsaw, to the safety of the U.S.A. via a circuitous routing through Berlin, Riga, Sweden and across the Atlantic in early 1940. This story is a thriller worthy of cinematic expression, telling of the cooperation of high level U.S. and German government officials in the rescue of the leader of worldwide Chabad from the jaws of Nazi terror in Poland.

Three themes abound in the book. First is the background of political machinations between the Jewish community in the United States and the Federal Government officials who were pressed to provide visas for the entourage of the Chabad leader. Here we note such Jewish leaders as Israel Jacobson, executive head of Chabad in the United States; Sam Kramer, Chabad's legal counsel; and their hired lawyer Max Rhoade, a man allied with such Jewish government officials as Congressman Sol Bloom, Justice Louis Brandeis and Benjamin Cohen, New Deal architect and advisor to President Roosevelt. Aiding in the process are sympathetic gentile friends like Senator Robert Wagner and Postmaster General James A. Farley. These proponents are pitted against decision makers at the Department of State, led by Cordell Hull: Robert Pell (head of European Affairs) and the successive heads of the Visa Division, well known anti-Semites Avra M. Warren and Breckenridge Long.

On the German side of the negotiations are Helmut Wohlthat, chief adminstrator of Herman Göring's Four Year Plan and Admiral Wilhem Canaris, head of *Abwehr*, the Nazi military intelligence service. The latter engages one of his subordinates in overseeing the project of transferring the *Rebbe*, then-Major Ernst Ferdinand Benjamin Bloch, born 1 May 1898, son of a Jewish father and hence a *Mischling* who was half-Jewish. having served the *Wehrmacht* in WWI as a distinguished soldier, Bloch had already obtained a special dispensation from Adolf Hitler, making him *deutschblütig* [of German blood].

The persuasive rescue argument posed by the Jewish lobby to both sides is the identification of the *Rebbe* as the leader of the Lubavitch *Hassidim*, a key constituency of world Jewry. To make the case clear and vivid, saving the head of the Chabad movement is likened to moving the Pope and his entourage to safety during a pending attack on the Vatican. The American bureaucrats were further swayed to recognize nuances in immigration laws that would make "ministers of religion" exempt from visa quota restrictions.

The third matter that the book raises is the attitude of the *Rebbe* and the *Chabad* movement toward the terror being inflicted on the Jews of Europe by Nazi Germany. After the *Rebbe* attains his freedom in America, the author dwells on the Chabad's lack of immediacy in pushing to save more Jews. The *Rebbe* seems to take the position that the evil being perpetrated upon Jews by the Nazis is due to their shirking Torah study and lack of devotion in following *mitzvot*. Salvation was deemed to come if all Jews, especially those in America, were to turn to God and forego their secular tendencies. Seemingly blaming the Jews for the Holocaust, this is certainly a most controversial part of the book.

Needless to say, the sheer adventure of finding the *Rebbe* in the Jewish section of Warsaw in late 1939, spiriting him and his immediate family out of Poland under the eyes of the S.S. and the Gestapo in first class train accommodations to Berlin and then Riga, finding passage to Sweden and then crossing the Atlantic in March 1940 with the fear of U-boat attacks, makes for exciting reading.

The book is well researched and very well referenced, containing almost 500 footnotes and fifty named interviews with primary sources, including the son of Ernst Bloch, and 250 bibliographic citations. Nevertheless, this reviewer found one significant error on page 61, where the author incorrectly identifies Benjamin Cohen as the Attorney General.

— WERNER L. FRANK

Die Jüdischen Idsteiner: 1648–1806 [The Jews of Idstein], by Gerhard Buck. Magistrat der Stadt Idstein, 1988. 196 pages.

This early history of the Jews of Idstein is a perfect example of the author's application of the genealogical research methodology he presents in his article on page 4 of this issue. Buck states the objective of his book in its foreword, making the point that a contemporary town or city is not the result of well known and/or well to do citizens of the recent past; rather, it reflects the diverse communities forming its earlier roots. In particular, he considers the presence of the small Jewish community in Idstein after the Thirty Years' War (1618–1648) to have had enormous influence over time in the *Handel und Wandel* [commercial and social life] of the area even though there are no more Jews in Idstein today as a consequence of National Socialism.

The book is divided into major chapters dealing with the history of Jews in small communities as seen through the life of the Jewish community of Idstein. As an example, a specific family is selected and traced, generation by generation, from the mid-seventeenth century to the beginning of the nineteenth century in order to illustrate how much historical data can still be uncovered with persistent research in available archives. Jews are seen in their role as *Schutzjuden* [protected Jews] with the many taxes and fees imposed upon them in contrast to comparable assessments required by their Gentile neighbors. The book deals with the economic status of Jews, discussing their allowable occupations of butcher, cattle and horse dealer, merchant in goods, and provider of loans. The daily life and interactions of Christian and Jewish neighbors is also described. Finally, the Jewish community and all of its institutions are delineated.

This is a well organized book, containing a good number of citations in the form of endnotes, as well as a three-part index that separately identifies names of individuals, place names and subjects covered in the text. The book is further enriched by many illustrations and reproductions of archival material. Most of the sources that support this narrative were drawn from the Hessisches Hauptstaatsarchiv in Wiesbaden and the *Stadtarchiv* of Idstein.

— WERNER L. FRANK

The Emigration of German Jews to America in the Nineteenth Century, by Ursula Muenzel. Leo Baeck Institute, 2000. 20 pages.

A skilled historian, Dr. Muenzel deals with three waves of immigrants over roughly a century. As early as 1815, the first wave came mostly from the south — from Bavaria, in particular, despite Napoleon's liberating impact. The second wave came as part of a larger migration of both Jews and Gentiles, from village to town to city, and even overseas, inspired in part by the revolutions of 1848. The third wave, which came for the most part after the American Civil War, was largely an exodus from the north, including Prussia and the annexed areas of Posen.

The first wave set the tone in that it brought the seeds of the reform movement, and quickly encountered measures of rejection by the small Sephardic community, not unlike later rejections by the German Jewish establishment of the influx of eastern Jews before and after 1900.

Noteworthy are Dr. Muenzel's references to the Bavarian residence restrictions — the *Matrikelgesetz* in force from 1813–1865, which forced sons to wait for a vacancy, by death or emigration, in their Franconian villages. (The 1813 law also provided for the adoption of last names.) Since vacancies went to the oldest sons, those who emigrated were usually the youngest, often starting as peddlers before opening a local business, typically selling clothing. Once established in the New World, they sent for siblings, looked for a bride from their [former] hometown, and sought to establish a cemetery, school and synagogues.

As the title suggests, there is no discussion of

the pre-WWII wave of refugees from the Nazi regime, a topic that is well presented in some detail by Walter Laqueur in his 2001 book, *Generation Exodus*.

— GEORGE ARNSTEIN

A Lone Traveler: Einstein in California, by William M. Kramer with Margaret Leslie Davis. Skirball Cultural Center, 2004. 124 pages.

On the occasion of the world roving Einstein Exhibit, the Skirball Cultural Center in Los Angeles has published this softcover gem of a book dealing with the three visits Albert Einstein made to the California Institute of Technology [hereafter Caltech] in Pasadena during the following periods: December 1930 to March 1931, December 1931 to March 1932 and December 1932 to March 1933. The book is thoroughly researched, detailing many vignettes and uncommon stories about the sojourn of Professor Einstein and his wife in California, all told from a Jewish point of view.

The book highlights the interaction of Einstein with world class physicists at Caltech as well as stars and studio moguls in Hollywood. His relationship with Charlie Chaplin is especially noteworthy. Einstein involved himself with the local Jewish community, its organizations and leaders, making himself available for fundraising and causes, including those related to human rights, pacifism and cultural Zionism. A chapter on Jews, Israel, Judaism and Zionism is especially noteworthy.

The impact of the rise of National Socialism in Germany plays an important backdrop to Einstein's visits to California. He saw that a time was nearing which demanded his emigration from Berlin to a more accepting environment. The book deals with this decision making, his choosing the Institute of Advance Studies in Princeton, New Jersey as an ultimate haven over the invitation to remain at Caltech.

Perhaps to this reviewer the highlight of the book, showing its penetrating facet, is the relating of Elsa Einstein's dinner invitation to the home of family relative Sol Schiff, where she was served homemade *Schupfnudeln* acclaimed by her to be a delight. Author Kramer goes further in detailing the recipe of this delicacy. Let it be recorded that this southern German dish of potato noodles was one of this reviewer's favorite dishes, prepared by his mother and served with a delicious brisket.

The book includes sixteen pages of rare photographs available from the Caltech archives and a few from the private collection of the author. Notes enrich the value of this work, citing many West Coast newspaper sources, both secular and Jewish. The index is thoroughly complementary.

This reviewer was privileged to observe the researching and writing of this book by his friend and mentor, Rabbi Bill. Unfortunately, the author did not live to see the book in its final, published form, having passed away June 2004. *Alav Hashalom*, Bill.

The book contains a foreword by Rabbi Uri D. Herscher, founding president and CEO of the Skirball Cultural Center.

— WERNER L. FRANK

Through Turmoil to Tranquility, by Daniel Sachs. Self-published, 2004. 499 pages.

Author Daniel Sachs identifies himself "by parentage [as] a German Jew, by birth [as] a Spanish Jew and, since 1937, [as] an American Jew …. Before my fourth birthday, I had been all three." This characterization summarizes the origin of Daniel Sachs, whose memoir provides a scenario of a growing Jewish immigrant child, victim of the nationalistic forces unleashed in Europe of the 1930s.

After sketching in the generations preceding his own, the author tells of his parents' move from Berlin to Madrid at the dawn of the Nazi era. His father, George Sachs, secured an appointment as a lecturer at Madrid University through the intervention of the Spanish ambassador to Germany. He describes his own infant years in Spain, including the flight from Madrid to Alicante, when the former came under siege by Franco's Nationalist forces in 1936, and then from Alicante to Marseilles on board a British destroyer. From there the saga continues with the family's arrival in New York and his father's premature death. The author's early childhood and formative years were influenced by his grandfather, the noted musicologist

Curt Sachs. Along the way we learn of the history of the Inwood neighborhood in Manhattan; of the author's religious life as a member of a German-Jewish Orthodox congregation; of summers at Jewish camps in the Catskills and of his four years at The Walden School, a progressive high school in Midtown. In later chapters, he describes his years at Cornell University, his military service as unofficial "chaplain" to Jewish servicemen at a remote outpost in Texas; and his return to law school. The book ends with the author's marriage at age 30.

Readers of *Stammbaum* may be interested in the many "old world" influences shaping the life of Sachs as imposed by his family's traditions and culture, as well as the external pressure of the German-Jewish immigrants who settled the Washington Heights/Inwood neighborhoods of Manhattan. Of particular significance to this reviewer is the resonance and comparability of our respective lives … both of us arrived in the U.S.A. in 1937 and had similar growing-up experiences, Sachs in the Inwood community of New York and I in the Hyde Park area of Chicago.

We share another passion. We have both authored our memoirs albeit with different style. Sachs is highly introspective and philosophical in relating his life experiences, does not shy away from dealing with what he calls his "spiritual confusion," is revealing regarding his attraction to non-Jewish women, wrestles with identity issues as many American Jews do, and, finally, reaches a reaffirmation of his essential Jewish self. This reviewer takes a more existential route, focusing on facts and events, rather than expressing feelings and emotions.

Through Turmoil to Tranquility is available directly from the author [write to sachsmd@yahoo.com]. Attached to the inside cover of the book is the author's direct descendant chart showing his Sachs ancestry leading to Meir Saxe, an elected head of the Jewish community in Prague of the sixteenth century and his paternal grandmother's ancestry to Levi Joseph (Jospe) Warburg who died in 1678.

— WERNER L. FRANK

Jews from Germany in the United States, edited by Eric E. Hirschler. Farrar, Straus and Cudahy, 1955. 182 pages.

In *Stammbaum 26* we reviewed Jonathan Sarna's *American Judaism: A History*, published last year in anticipation of the 350th anniversary of American Jewry. Hirschler's book, published fifty years ago to celebrate the 300th anniversary, coincidentally corresponds with the formation of the Leo Baeck Institute, which is noted in the book's foreword by Dr. Max Gruenewald, president of the American Federation of Jews from Central Europe. He writes:

In a wider sense, Jews from Germany in the United States … will align themselves with the efforts of the newly founded Leo Baeck Institute … to publish heretofore unpublished accounts, to throw light upon neglected or misunderstood phases of German-Jewish history, and to write its last pages.

The book's five dissertations — "Problems of American Jewish and German-Jewish Historiography" by Selma Stern-Taeubler, "Jews from Germany in the United States" by Eric E. Hirschler, "The German-Jewish Immigrants to America [*sic*] by Bernard D. Weinryb, "Aspects of the Influence of Jews from Germany on American Jewish Spiritual Life of the Nineteenth Century" by Adolf Kober and "Cultural Contributions of the German Jew in America" by Albert H. Friedlander — represent the broad perspective of their authors (a professional historian, educator, economist, researcher and rabbi), yet each insists that the German-Jewish immigrant of the nineteenth century found in America a freer society and the absence of a Jewish communal structure. Unlike the mandatory allegiance and obligatory membership in a structured Jewish community that existed in Germany, the immigrants were confronted with "a society filled with the ideas of the enlightenment," and were free to form new paths to their Judaism.

The volume includes two appendices, one listing rabbis and scholars who came to the United States during the 1840s through the 1890s, and a second containing four German-language letters culled from the Felsenthal Collection found at the American Jewish Historical Society.

— WERNER L. FRANK

CONTRIBUTORS

GEORGE ARNSTEIN

George Arnstein, born in Stuttgart, Germany has lived in Washington, D.C. for the past four decades. After serving in the U.S. Army during WWII, he returned to California where he earned B.A., M.A. and Ph.D degrees at the University of California, Berkeley. He is a former editor of *Stammbaum*, sits on its advisory committee and specializes in genealogical pursuits in the south-west corner of Germany and adjacent areas. Contact: garnstein@calalum.org.

GERHARD BUCK

Gerhard Buck was born in northwest Germany in 1936. He studied history, English, political and social sciences, and taught these subjects at a gymnasium in Wiesbaden and later in Idstein, where he now lives. Since 1974, he has been an active researcher of the history of this region and has published numerous books and articles on diverse historical subjects, specializing in Jewish history. He was elected member of the Historische Kommission für Nassau in 1989. Contact: buckidstein@aol.com.

ELIZABETH LEVY

Elizabeth Levy, born and raised in the U.S.A., has resided in Israel since 1982. She lives outside Jerusalem with her husband and two teenage children. She holds a Masters degree in Public Health and works for Israel's leading children's rights advocacy organization. She devotes much of her free time to genealogical research. Contact: ealevygen@hotmail.com.

CHARLES H. MARKS

Charles H. Marks (formerly Karl-Heinz Marx) was born in Schweinfurt, Germany in 1920. He received his education in England where he was sent by his parents after the Nazi regime came to power. Having received an advanced degree in mechanical engineering, he worked for the British government during WWII. He joined his parents in the U.S.A. in 1950. In 1955, he married Ilse Ohlmann, a native of Frankfurt am Main. They have two children and three grandsons. Marks retired from his environmental consulting practice in 2000. During his later years he developed a deep interest in the history of his family and visited Germany several times to explore the past. His article is a combination of the highlights of several such visits. Contact: karl11@aol.com.

IRENE NEWHOUSE

Irene (Pupko) Newhouse is a part-time chemist living in Hawaii. The daughter of Holocaust survivors, she spoke German at home during her childhood and maintains her fluency by translating family historical material. On her mother's side, she's a Goldschmidt/Hameln. Her father's family originated in Belarus. She is the webmaster for the Lida (Belarus) District ShtetLink and is coordinating translation projects for Dr. Leonid Smilovitsky's Holocaust in Belarus and Sefer Lida, both for the Yizkor Project. Contact: einew@hotmail.com.

ELI SAMSON

Eli Samson was born in Breslau, Germany. In 1933, he immigrated with his parents to Palestine. He spent his youth in Kiryat Bialik, a community of Yekkes (German-Jewish immigrants) near Haifa. He has spent his entire adult life dealing with dairy cattle — first at Kibbutz Mizra, and later in the framework of the Ministry of Agriculture as Dairy Extension Specialist both in Israel and in several developing countries. After retiring, he replaced his study of the genetics of cattle with researching the genealogy of his family. He is a member of the Israel Genealogical Society. Today, Samson lives with his wife in Herzliah. They are responsible for adding to their family tree three children and their spouses, plus eight grandchildren. Contact: samsonf@zahav.net.il.

SENTA WALLACH SELIGMANN

Born in Oberaula, Hessen, Germany, Senta Wallach Seligmann immigrated to the U.S.A. in 1939. She has lived with her husband and two daughters in Queens, New York, where they operated a family bakery. More recently she has worked as a financial investigator. Seligmann received a B.A. in Sociology from Brooklyn College in 1990.

LISA THALER

Lisa Thaler is a Chicago based genealogist and writer, maintaining special interest in émigré artists of the WWII era. She is currently researching the life and work of the sculptor Sacha Kolin (1911–1981) for a biography authorized by the artist's estate. Thaler holds a B.A. from Sarah Lawrence College and M.B.A. from the University of Chicago. Visit: www.sachakolin.com.

A LETTER FROM THE EXECUTIVE DIRECTOR OF THE LEO BAECK INSTITUTE ON THE OCCASION OF ITS FIFTIETH ANNIVERSARY

Dear Readers,

The fiftieth anniversary of Leo Baeck Institute is a milestone that few of its founders would have anticipated. In 1955 when the Institute was founded there was no interest in collecting books, periodicals, letters, papers, photographs or other documentation of German-speaking Jewry. The archival heritage of this decimated population was not valued by any institution in Europe or in America. But the founders of the Leo Baeck Institute, including Martin Buber, Hannah Arendt, Robert Weltsch and Leo Baeck, understood the importance of gathering as many authentic documents as possible in order to write the history of the people and the communities that Hitler had tried to destroy.

Rabbi Baeck had been the leader of the Jewish community in Germany when the Nazis came to power. He was a highly respected theologian, humanist, philosopher and citizen. As so many in his generation, he was an assimilated German Jew, finding himself readily able to reconcile his religion with his patriotism.

Yet it was Rabbi Baeck who spoke of "the myth of assimilation" after his liberation from Theresienstadt, the concentration camp to which he had been taken. The myth had lasted for more than 200 years.

In the library and archives of the Leo Baeck Institute, researchers, scholars, students and genealogists find material that attests to remarkable accomplishments in science and medicine, theater and music, art, architecture, publishing, commerce and philanthrophy. There are collections of journals and newspapers in addition to more than one thousand unpublished memoirs. Most of the holdings of the Institute deal with life as it was lived in "normal" times, but of course there are enormous quantities of material that document anti-Semitism long before the progressive anxiety and terror imposed on the Jews during the Third Reich.

The "story" that the founders wanted to tell came out in a four-volume history: *The Jews in Germany 1600–1945*. But the business of the Leo Baeck Institute was far from finished after these volumes were published. On the contrary — the Holocaust museums that have come into being all over the world depend on the Institute for information and documentation; filmmakers and documentaries require extensive assistance from our librarians and archivists; insurance claims, contested artwork, and claimants on both sides of other adversarial issues often seek material found in the Leo Baeck Institute.

The survivors of the Holocaust have enriched the world in ways that could not even have been imagined, from Nobel Prize winners to service in the highest levels of government, from Hollywod movies to Broadway theatre, plus television, newspapers, musical scores, medical breakthroughs, commercial ventures and on and on. Perhaps even more importantly, the value system that sustained the survivors after living through the worst fate to befall the Jews since the destruction of the Temple in Biblical times, those values and beliefs continue to inform the generations that will know the past mainly through the collections of the Leo Baeck Institute.

As we mark this fiftieth anniversary, we ask you to support our work of collecting, cataloging and processing the incomparable treasures that are housed here and, since 2001, in the Leo Baeck archives at the Jewish Museum in Berlin.

Great events easily find their way into the annals of history. For the Leo Baeck Institute the small events in the lives of ordinary people are no less important. One by one, each carefully annotated biography in our holdings tells a story that is now part of the permanent record that documents a priceless heritage.

— CAROL KAHN STRAUSS

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